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## The Religion Instructor as Learner

ROBERT M. MONTGOMERY\*

THE thesis of this paper is that the ambiguity of religion in the modern university should not arise from the failure of the religion instructor to participate fully in the process of learning which is central to university mores. More particularly, I am concerned with the relation of the teacher of religion to the other disciplines which make up the Liberal Arts setting. I ask if it is possible that the religion teacher can come as a debtor to the other disciplines? Must the religion teacher assume that whatever is central in the contributions of the other disciplines is already apprehended by himself: Can there be any autonomy, provisional or absolute, which the religion instructor must concede to the other fields?

The concession of autonomy to disciplines other than religion, a concession so necessary before there exist philosophic grounds for learning, relates my concerns to an issue of great importance—freedom of inquiry and expression on the modern campus. Particularly on the campus of the church-related college does the issue of freedom become acute, and, perhaps, the religion instructor has not concerned himself enough with the grounds for that freedom. Further, this paper interests itself in the

search for the grounds of learning as this problem arises for the man who claims to represent the biblical outlook. For many defences have been raised for the intellectual freedom which is to be found in educational institutions, but can such freedom be rooted in the biblical outlook? I see the quest for the grounds of freedom as the special task of the person who understands himself to be the "court jester"<sup>1</sup> on the campus. After all, it has been the person who confessed to the creeds who in the past often opposed the march of scientific discovery. Now that we witness a rising number of "biblical theologians" in departments of religion, are we, likewise, to witness a growing persecution of the free intellect? I do not propose to settle the issue of the theological grounds for the free search for truth, but the question of the possibility of learning for the religion instructor is directly related to the larger matter. In that sense, whatever pertains to our issue contributes in a small measure to the clarification of the attitude of the "knight of faith" to the question of whether others should possess the freedom to differ from him. I shall turn first to the Bible to examine the evidence of man's freedom to study the world about him. Then, I shall note the obstacles in our path when we as religion instructors strive to apply what we find in the Bible. Last of all, I shall discuss the special opportunities which the religion instructor possesses by reason of the current scene.

\* Professor of Religion in Ohio Wesleyan University. This paper was the presidential address delivered at the forty-eighth annual meeting of the National Association of Biblical Instructors at Southern Baptist Theological Seminary, Louisville, Kentucky, December 27 and 28, 1957.

NON-RELIGIOUS PLANES OF LIFE  
IN THE BIBLE

Some obvious difficulties appear when we ask the men of the Bible to express to us their attitudes toward the learning process. After all, the Bible is intent on pointing out man's relationship to God with all the implications of this relationship which the Bible insists man must consider. But does the Bible insist that this is the only plane on which man lives? We wish to know whether biblical men perceived the plurality of planes which university life regards as true planes of man's existence. Of course, we cannot expect that biblical men will rely upon the empirical method. With all the reservations we have about the possibility of objectivity, this chastened objectivity still seems very different from the characteristics of Hebrew thinking. Objectivity as such certainly occurs, but not as the result of conscious and disciplined striving. We need only to discover if it be the fact for biblical men that some areas are opaque to religious insight, areas which consequently must be *observed* in that they are not comprehended by means of revelation.

A second difficulty lies in our way in that we have a remnant only of the total culture of biblical men. I regret that I labor under the limitation of unfamiliarity with the archaeological evidence which could fill in many gaps. For example, the important issue of aesthetic creation could then be investigated, for in aesthetic creation a certain independence of religious experience occurs.<sup>2</sup> As the artist creates, an autonomous act has happened. Hence a special importance attaches to the knowledge of the aesthetic record of ancient Israel, since we seek to know if Israel persisted in "religionizing" everything. I note with interest, therefore, Professor Albright's comments on the state of art in Israelite civilization:

When Judah fell into Chaldaean hands in the early

sixth century, its artistic level was still higher than that of Greece, as we know from seals, Astarte figurines, proto-Aeolic pilaster capitals, and decorated objects of copper or ivory. At the same time it was more modern and more vital than the archaistic art of contemporary Egypt and Babylonia.<sup>3</sup>

Strangely enough, considering the underlying purpose of the Bible, material occurs in which men are observing and making no use of the observations in a homiletical way. Surely, we all think of *The Song of Songs* as an example in point. It is a good thing for us that this work has been included in the Bible, lest we make the mistake of thinking that the Hebrews were totally oblivious to non-religious planes of life. When we look farther, we see another author musing over the eagle, the serpent on the rock, the ship as it ploughs its way through the seas, "and the way of a man with a maiden"<sup>4</sup> (Proverbs 30:19). Likewise, the ants, the badgers, the locusts which form in ranks, and the lizards have been noticed (Proverbs 30:25-28. See also Proverbs 6:6-8).

A second category, much more extensive in its representation, can be set forth. In this classification, I place passages in which data are observed, and some religious interpretation occurs, and yet the data preserve a certain opacity to the eye of faith. I would place in this class the Jahwist's observation that seedtime and harvest, cold and heat, summer and winter, day and night follow each other in unceasing procession (Genesis 8:22). The perceptive inspection of life which permeates the parables of Jesus gives us also many illustrations. A sower casts his seed on the ground, and the seed falls heir to such exigencies as poor soil, the birds, and thorns, although some seed yielded fruit (Mark 4:1-8). A shepherd hunts for his one sheep, finds it, and comes home to celebrate his good fortune (Luke 15:3-6). A servant, deeply in debt to his master, is forgiven, but he does not allow his experience to influence him in trying to collect a much smaller debt from a



fellow-servant (Matthew 18:23-30). A man going from Jerusalem to Jericho receives aid from an unexpected source, a Samaritan (Luke 10:29-35). A friend implored at midnight refuses to arise because of friendship, but does so on the threat of losing his sleep for the rest of the night (Luke 11:5-8). With great generosity, a man received back his erring son, but he alienated his second son who possessed integrity, yet had never been recognized for his loyalty (Luke 15:11-32). A certain manager, when threatened by the loss of his job, feathered his nest by special concessions to those who owed his master. When his master discovers the matter, he is filled with a certain appreciation of the cleverness of the servant (Luke 16:1-8). Laborers in the vineyard are paid on terms which adhere strictly to a contract but otherwise reflect a cruel whim of the owner (Matthew 20:1-15). The enigmatic quality in Jesus' observations has been demonstrated to us repeatedly by the bewilderment of students. I have found my students objecting to Jesus' inclusion of material which does not clearly illustrate the reign of God in human affairs.

I wonder if many more passages are lost to us because it is only with difficulty that we can observe our world with pre-scientific eyes. That light is created before the sun, teaches us that the first chapter of Genesis was not constructed by scientific theorists. Could it be, however, that such a view is produced by common sense to which it is clear on cloudy days that light is given us when the sun seems to be away on other business? At this juncture, I remember an incident which was told to me as an actual happening. It seems that two churches in an Indiana town were accustomed to hold debates on important topics and selected one year the issue: which is more important: the sun or the moon? The side supporting the moon won with the argument that "the sun gives us light when it is light anyway, but the moon gives us light at night."

Beyond the evidence which has been advanced above, another pertinent item can be cited. This item can be seen when we turn to the history of the canonization of *The Song of Songs*, admittedly an item outside of the Bible itself. Our conjectures lead us to suppose that *The Song of Songs* was written without the slightest homiletical intent. No religious message seems to pervade the material at any point. Yet we know that as this book came into the canon, it was understood as an allegory. In other words, we have a case outside the Bible where a writing moves from non-religious description to the point where the materials are found religiously significant. That the religious interpretation impresses us as artificial does not change the fact that we can observe a movement from the religiously hidden to the religiously meaningful. This same sort of movement, without necessarily the same artificiality, can be observed as well *within* the Bible. II Samuel 9-20 preserves history composed for no specific religious purposes, yet in our text it becomes a part of the saga of David, all perhaps as an illustration of what is meant by "a man after God's own heart." The editorial framework of such a work as I and II Kings reveals a like working over of objective historical accounts.

The evidence which I have assembled convinces me that biblical men are influenced by a doctrine of creation. When we probe into the character of creation as it is presented in the Bible, we encounter a frank realism. Creation has its recalcitrant independence. It is "there." Certain aspects of creation in their brute reality force even man, "the subduer of the earth," to admit incomprehensible entities. Can we possess a clearer illustration of the above than we have in the reflections about death? Death is utterly real. Biblical men never deny death. "We must all die, we are like water spilt on the ground, which cannot be gathered up again" (II Samuel 14:14). Even the particular form of the concept

of the afterlife—I refer to the doctrine of the resurrection of the body—recognizes the decisiveness of death. Further, man recognizes animals with which he is powerless to deal (such as Leviathan and Behemoth). In fact, the speeches of God in the Book of Job particularly single out the range of creation's objectivity and the difficulty it offers to man's understanding.

Furthermore, man in his humanity offers a special case of autonomy. In the Jahwist's story of man's creation, no other part of creation duplicates man. Man and God range through all of animal creation and find no helper corresponding to him<sup>5</sup> (Genesis 2:20). Neither an animal, then, nor, for that matter, a god, corresponded; only out of man could that helper be found. So while man leans upon God for his existence, his humanity is given a *sui generis* status. As a consequence, many aspects of man possess an independence of religious import and are, as such, objectively contemplated. For example, Psalm 139 notes elements of man's life which are known by God which are not known by man religiously, so to speak. Inward parts have been knit together in the mother's womb. A frame was made in secret "intricately wrought in the depths of the earth." "Thy eyes beheld my unformed substance" (vss. 15, 16).

The grounds, then, for the observation of non-religious planes seem to be found, by biblical men, in a doctrine of creation which made possible the examination of life as independent and autonomous. God did, indeed, create all things that are. "And she did not know that it was I who gave her the grain, the wine, and the oil, and who lavished upon her silver and gold which they used for Baal" (Hosea 2:8). Yet a possible gap between the believer and a clear view of the operations of Jahweh is observed. True, the majesty, the *k'bod*, of El is written in the heavens, and the work of his hand is announced in the firmament (Psalm 19:1) but these provoke wonder rather than sacramental insight. The splendor of the

Name, reflected in the heavens, the moon and the stars, causes thought over the status of man, for example (Psalm 8:3). Both Ecclesiastes and Job show the effects of a theological position which maintains the mystery of Jahweh whose ways are not man's ways and whose thoughts are not man's thoughts. The ambiguity of life is caught up classically in: "Does it seem good to thee to oppress, to despise the work of thy hands and favor the designs of the wicked?" (Job 10:3)<sup>6</sup>

In this opaque world, man, however, meets revealing moments in an encounter with God. The sun and the rain, which are mysteriously given without discrimination to the just and the unjust alike, reveal a loving response of God to his human creation whether it be hostile or loyal (Matthew 5:45). The bush is aflame, and, when approached, becomes the scene of Moses' dialogue with God (Exodus 3:2ff.). The water which has been brought from the well at Bethlehem is seen to be equal to blood, and, charged as it is with sacredness, must be offered to Jahweh (II Samuel 23:14-17). But the sun and the rain, the burning bush, and the water equal to blood possess no continuing sacred character. We, for example, note no tendency to uproot the bush and carry it or its relics as undying vessels of revelation. Or, to turn to another significant event, the Israelites did not continue to march back and forth through the Sea. Nonetheless, I do not argue that in the doctrine of creation, we must necessarily say that creation is everywhere and at all times opaque. It is enough to see that the man of faith does not by that faith immediately comprehend his setting. "For now we see in a mirror dimly" expresses the thought better than any other passage in the Bible (see I Corinthians 13:12).

#### OBSTACLES IN THE PATH OF THE INSTRUCTOR AS LEARNER

In the light of the Bible's understanding of creation, certain contemporary notions

of the relation of the religion instructor to other disciplines prove themselves to be inadequate at their weakest and obstacles at their worst. There are some, for example, who are at least seeming to say that all of the contemporary intellectual disciplines at their best are hand-maidens for religion. I have my own pet examples to offer of shallow contributions at this point. An astronomer may attempt to demonstrate his Christian sympathies by "proving" the star of Bethlehem a historical fact. A botanist "revealed his dogmatically pure state" by calling my attention to the fact of parthenogenesis among plants. A mathematician "came to the support" of the Christian faith while teaching a class in algebra one day. We were in the section where formulae for working out compound interest were being considered. He caught my eye rather weightily and showed how many dollars the widow's mite might be worth when invested at  $x$  percent over a period of 1900 years. I tried to acknowledge with gladness this "meeting of the disciplines." No one of these instructors was a fool; one even participated in faculty philosophy seminars and made worthy contributions. I believe that men can be forced into artificial declarations by a search for religious meanings in university disciplines when that search is informed by insufficient theological perspective.

Probably, a second obstacle in the way of our exploration of other disciplines is nothing but pride. We who claim to understand pride should not be surprised if it should also possess us. We incline toward a rejection of the proposition that rich expressions of the human spirit are closed to us unless we present ourselves as ignorant people. For example, consider the problem for us in the emergence of contemporary art forms. In them, modern man has witnessed a free experimentation with new forms and new materials. We know that what has emerged has been generally unintelligible to us in terms of our training and our surface im-

pressions of the great art of the past. Yet, with many exceptions, one can often experience in the conversation of the specialist in religion a certain Philistinism. Wrapped up as he is in his assurance of his comprehensive understanding of man's spiritual depths, the man of faith neglects the new world of artistic expression. The neglect becomes all the more puzzling when it issues from the confessionalist—specifically the confessionalist who teaches that in the field of religion special insights are reserved for those who participate in the experience of faith. The very same person may, on the one hand, insist that subjective response constitutes a relevant aspect of a faith, and, on the other hand, persist in the attempt to understand the world of modern art as a spectator. It hurts our pride, I presume, that there may appear mysteries in worlds other than the world of faith.

A third obstacle to our activity as learners in other fields is found in the very seriousness of our own function on the campus. There are many false gods. Hypotheses which are necessary in a field have a habit of becoming the all-inclusive explanations of all facets of human existence. Together with the philosopher, the religion instructor perceives these dangers. He walks the corridors as the "fool of faith" intent on calling the inner life to the attention of those who would neglect it. We war against false or shallow systems of ideals. We battle scientism. But great as the dangers are which we identify rightly, there is the task of understanding and transmitting the best aspects of human culture. And for the assumption of this task, the religion instructor has special responsibilities in the contemporary scene.

#### THE RELIGION INSTRUCTOR AS THE BEARER OF CULTURE

It seems to me that the contemporary student situation gives the religion instructor the chance to advance the liberal arts. The opportunity which the religion instruc-

tor possesses arises because of the complexion of student interest today. I think we all would observe that our students seem to be more interested in religious problems than the students a generation ago. Consequently, the man of faith has a hearing on the modern campus which he might not have had in the past. Much of the reason for the hearing he receives comes from our culture in which religious interest is an acceptable grace. Even public connection with religious institutions has been approved by the highest sources of opinion-making. But the student interest in religion shares another characteristic of the American popular mind—namely, the lack of significant contact with the prophetic critique of society. The resources of the Judaeo-Christian view of man seem notably lacking. Along with this, our students who claim the highest religiosity do not necessarily exhibit a desire to comprehend modern culture. They thus often look to us for a haven from the exhausting intellectual quests of the university environment. They may often require of us pat answers to the questions which assail faith. If the man of faith can genuinely participate in the intellectual quests of the university, he can advance them with students who enter college only to flee from significant mental dialectics. Consequently, it may be that the religion instructor has the lot of bearing culture to a wide segment of the student life.

Our motivation for participating in this lot becomes very important. We could take part in a shallow way for tactical reasons. For the possession of more than one facet in our display of learning does possess certain advantages. We know that communication of ideas involves some mystery, and that the mystery is in part composed of certain personality factors. The instructor who can persuasively embody absent-mindedness by writing on the wall when he has run out of blackboard space gains a certain hearing by reason of his charming eccentricity. Similarly, it is possible to drop

tidbits of information about baseball, the second law of thermodynamics, Freudian psychology, or the existentialism of Sartre, in order to establish one's reputation for sophistication. The undergraduate may be so thoroughly sold on the goal of the well-rounded personality that he may appreciate highly the fact that his instructor is likewise well-rounded and scorns the wearisome road to erudition. Were our interest in conversing with instructors in other fields to rise no higher than the practical, our contribution stamps itself as frivolous and could destroy, in time, the integrity of the discipline of religion. The latter consideration brings us to another danger which could beset the path of the religion instructor who flings himself into the search going on in the university.

Participation in the intellectual life of the university should not occur at the risk of the perfecting of ourselves in our own discipline. For as we look at the other disciplines we naturally take offense at those who have grown weary of their own preparation and who seek to expropriate fields alien to their competency. It is one thing to work in the fruitful atmosphere which presumes that we all have something to learn from each other. It is quite another experience to encounter people who have lost respect for their own fields and care no longer to develop in them. The religion instructor has the prime responsibility of excelling in his field.

I believe that authentic participation in the process of learning in disciplines other than one's own places us in a position to help those students for whom we are natural resources. To illustrate my point I have chosen arbitrarily<sup>7</sup> three separate disciplines. I think, in the first place, of the problems which students of uninformed religious sympathies encounter in the social studies. On the one hand, the student may catch a glimpse through history of the numerous situations in which the Christian church has compromised its integrity. Or,



in sociological materials, the student may see how deeply religious institutions may become imprisoned in cultural prejudices. From such contacts, the devout student may easily rush to the religion instructor (and which one of us has not had some experience of this?). If the instructor has uncovered in his thought no relationship to culture, if, unlike the rest of the university community, he sees no vital relationship of himself and his discipline to the learning endeavor, he may sooth his disciple in a number of ways. He may, for example, attack the offending instructor by grasping at ambiguities of act or person. Or, again on the defensive, the religion instructor may lick his own wounds before the student, audibly regretting that in a Christian college the administration allows those to teach who offend against the holy faith. Again, in the same spirit, he may encourage the student's faith by showing what a difference it would make in the college's life if more money were directed toward hiring more religion instructors. He may say that in this way the institution would demonstrate (symbolically but impressively, nonetheless) both to its friends and its enemies where the institution's true and faithful heart is to be found. But we know that another alternative exists. We know that out of history arises also that judgment which can cleanse. Hence it is possible for us to introduce the student to an aspect of his faith which he may not easily comprehend: that his faith understands how deeply mired in human self-seeking and pride even the true faith may be. Out of this, such a person may understand this objective searching of the past as a necessary contribution, however troubling the information. Again, since it is by sociological analysis that we discover the evidence of the way in which a religion responds to human need, by the same token we dare not encourage the student to avoid the searching criticism which arises here. After all, in no theological system in which any

of us is grounded, is hope identical with easy optimism, in spite of the carefree comments we love to toss at one another. So, the "cultural lag," the seeming inability even for the man of piety to arise and cast off racial hatred and social injustice, introduces the student to the ponderous character of religious tasks.

I have in mind a second area in the university environment in which questions also arise. In this case, the world of the fine arts, the problems now center in the closeness (and yet the separateness) of artistic creation to man's religious responses. The artist tells us how he becomes acquainted with a human subject whom he wishes to portray. He observes the several planes of existence in which the subject simultaneously dwells. He comes to know the subject as physical object, obeying the various laws which an object in motion follows. He observes the psycho-dynamics of the person, indeed, the totality of the person in his behavior. But, then, the artist adds, he cannot rest until he knows also the inner self which inhabits the human frame. And now we find the artist, apparently, telling us that he must know the "thou" which can only be known by the "I"! We find in theories of modern art, that the nature of art lies beyond physical reality or that at least "lived reality" is unimportant to the painter.<sup>8</sup>

One thus discovers in one's self a consanguine response to the expressed feelings of the artist, only to discover some important differences. One notices that the impersonal occupies a larger importance than it does in the confessional frame of religion. I judge, for example, that the artist seems closer in his thinking to mysticism than classical Protestantism has ever come. As a case in point, probably many among us have noticed the significant impact that Zen Buddhism has made on some contemporary artists. Consequently, the life and thought of the modern artist raise very searching questions for the religion instructor.

A third area in which the religion instructor should be a learner, and a field into which we must invite our students to enter, is that of contemporary philosophy. Some of us know this matter intimately because we have the dual responsibilities of both philosophy and religion. The conversation, therefore, which ensues occurs within our own thoughts. Others of us lack both background and inclination and have to force ourselves to remedy these twin liabilities. In part, our resistance to alternative philosophical systems is grounded in philosophic demands which make the patient grapple with outlooks alien to our own very difficult. Since the reason requires an orderly and unified system, we are rendered reluctant to admit the claims and methods of a structure which moves outside the orbit of our own intellectual synthesis. We attack because our synthesis is threatened. My own training was influenced by such attitudes and I find a certain irrelevancy in that training. I can recall how I was informed that naturalism was dead as an intellectual system, though it was supposed that many would continue to endorse the system after the intellectually elite had abandoned it. Well, the corpse of naturalism seems very much alive! Similarly, some of us have been too busy fighting the devil of positivism to discover some contributions in recent products of the school of logical analysis. It seems to me that the work of Aldrich, Kennick, and Zuurdeeg, to mention some of the writers in this country, cannot be ignored by the religion instructor. My personal experience is that the school of logical analysis has forced us in the field of religion to query our own contribution with more precision; this school has even opened up a significant means of communication for us in the university scene. I judge this to be true in spite of the fears often expressed that "the beast may turn and rend us tomorrow." I understand us to have a real duty to lead the devout

student in studying the range of contemporary philosophy.

In the considerations above, I have tried to express my evaluation of the experiences which can be possessed by the religion instructor were he to share in the give and take among the disciplines of the modern university. But I had asked a question earlier. I asked if it be the case that such participation constituted a departure from the attitude of biblical men toward their world. The material which I have found leads me to the belief that the religion instructor need not regard the modern university as a battlefield on which he and a few others alone defend the faith. To the contrary, we are given grounds to understand that our knowledge, even "the knowledge of faith," is partial. With others, therefore, we may *unite* in the persistent and careful study of the varied planes in man's life.

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- <sup>1</sup> See A. Roy Eckardt, "The Strangeness of Religion in the University Curriculum," *The Journal of Bible and Religion*, XXV, 1 (January, 1957) p. 11.
- <sup>2</sup> Cf. the essay of Michael Foster cited in John Baillie, *Natural Science and the Spiritual Life*, New York: Charles Scribner's Sons, 1952, p. 20 and fnote.
- <sup>3</sup> *Archaeology and the Religion of Israel*, Baltimore: The Johns Hopkins Press, 1942, pp. 13f.
- <sup>4</sup> Quotations of Biblical passages are taken from *The Holy Bible*, Revised Standard Version, New York: Thomas Nelson & Sons, 1953.
- <sup>5</sup> Or "fit for him."
- <sup>6</sup> See also *Ecclesiastes* 3:10,11 which Jastrow translates: "He has given them a grasp of the whole world, without, however, the possibility on the part of man to fathom the work which God has made from the beginning to the end." Morris Jastrow, Jr., *A Gentle Cynic*, Philadelphia: J. B. Lippincott Co., 1919, pp. 210f.
- <sup>7</sup> It is probable that other areas than the ones I have chosen will come easily to mind. For example, there is an obvious contribution which the study of psychology makes. Note as well the book by John Baillie cited above, particularly, pp. 31-34.
- <sup>8</sup> Jose Ortega Y Gasset, *The Dehumanization of Art*, translated by Helene Weyl, Princeton University Press, 1948 (reprinted New York: Peter Smith, 1951), pp. 15-18.

# Closing the Gap between College and Seminary

ERNEST CADMAN COLWELL\*

**B**ETWEEN the theological seminary and the department of religion in the liberal arts college, there is a great gulf fixed. The existence of this gulf needs little argument nor can there be any doubt as to the identity of the excavator. The gulf has been dug by the theological seminary.

Theological faculties for more than a generation have looked down their noses at professors of religion in colleges. They have regarded themselves as superior, and this arrogance is supported by the almost universal prestige of the graduate school professor in *Academia Americana*. The theologians, both individually and officially, advise against the study of religion in college: "Wait until you come to us," they say; "then you will receive the true gospel and we will not have to re-educate you." Theological faculties have made almost no effort to articulate the theological curriculum with the curriculum of the college.

Protests from the college teachers have been frequent and vigorous and, it must be admitted, justifiable. The recent article by Professor Easley of Wake Forest College in *The Journal of Bible and Religion*,<sup>1</sup> is one instance of many. Within the last two months I have visited four colleges and universities; in each one of them I have found a lively resentment against the official and personal attitude of theological faculties toward the study of religion in college. The gulf is there; and it is deep, and it is wide.

The causes of this separation are well known. In the first place, theological faculties have been suspicious of the quality of college teaching of religion. A generation

ago, when John Knox and I were teaching religion in college, this suspicion was justifiable. Broken-down-and-unplaceable preachers alternated with green graduates in the teaching of religion in colleges. But this is not true today. Today in our good colleges the faculty in religion has the same education as the faculty in theology, has studied in the same universities, received the same degrees, and in more than one instance is superior in individual quality.

The second reason for the attitude of the theologians is their desire for doctrinal orthodoxy throughout the students' study of religion. This concern to have the student taught the "true" doctrine from the beginning influences the attitude of many theological faculties whether their theological position be on the right or on the left. They do not want to have to retread the ministerial mind upon its admission to their sacred precincts.

The third reason for the theologians' advice against the study of religion in college is their desire for a general liberal arts education for their students in preparation for theological education. This is a desire which I share with them. You can see my recognition of this laudable desire in "A Plea for More General Education for the Minister,"<sup>2</sup> which I published fifteen years ago.

This third reason is complicated and the desire is frustrated by a naive confidence in the "depth of the college major" or by an equally naive confidence in the greater "breadth" provided by majoring in organic chemistry, or sociological statistical study as an alternative to a general introduction to the study of religion. The theological faculty's confidence in the depth contribution made by the college major rests on an

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ignorance of what is actually taught in these majors today in college. The major in English literature seldom reaches any depth beyond that of the first course in English literature. I am using depth here in a sense that should be congenial to theological study. Granted that the major in English literature will learn more detailed information about the life of a particular author, the dates of his various writings, his contacts with literary sources, etc., etc., etc. It is still true that he will in many departments of English literature achieve no depth, for in most of these courses there will be no effort to appraise the significance of the content of the literature studied either esthetically, socially, philosophically, morally, or religiously. How can a major in sociology provide depth in liberal arts education if the study is limited to objective quantitative description with no definition of the term "human society," and with no appraisal of the goals which are sought by various groups? The department of religion need not fear the most exact comparison whether it offers the student a selection of courses scattered through his college course or offers him a "major" which introduces him to the range of religious learning.

We who teach in the seminaries should, so we believe at the Southern California School of Theology, encourage students either to take courses in religion throughout college or to major in religion in college.

When, in 1943, I wrote the "Plea," above referred to, I was the dean of a school that did not require or advise a course in religion for admission to the theological school. This is not inconsistent with my present position, because that school admitted students after *two* years of college, and used the third and fourth years for more breadth in the liberal arts in the third, and for an introduction to the study of religion in the fourth year. I was then optimistic enough to believe that the seminaries might adopt

that pattern, but that water was too cold for these warm-blooded mammals!

Fifteen years have passed since I wrote that article. In those years I have surveyed various seminaries and colleges and have worked in the general field of university administration. On the basis of this experience, I would repeat all the statements of fact made in that article. (I) The American Association of Theological Schools still does not *require* enough general liberal arts education for pre-theological students.<sup>3</sup> The changes in fifteen years in the statement on pre-theological studies have been significant, but the practice of the seminaries is substantially what it was fifteen years ago. For example, psychology alone in its group is *required*; natural science requirements could be met with either physical or biological science; no account is taken of the role of the secondary school in general education, although the colleges themselves are beginning to recognize it. (II) Requiring the B.A. degree is not enough. Students still apply for admission to seminaries with bachelor's degrees without any work in philosophy or biological science or other important elements of liberal arts education. Nothing in this paper should be understood as arguing that the seminaries should control or design the college curriculum. The college departments should be alert to this danger. But the seminaries should plead for a truly comprehensive liberal arts education for its own students. (III) The general program of the American liberal arts college ends at the end of the second year, and the program of specialization begins with the beginning of the junior year. (IV) Vocational choices, when not made earlier, are usually made at the end of the sophomore year. When made earlier they are clinched then because of the pattern of required curricular choices at that point. (V) We need a protagonist of religion at that point. (VI) We need a protagonist



of more general education for the pre-theological student at that point.

The college department of religion can supply the two needs stated in the last two paragraphs above. It can serve these needs as the deputy of the theological seminary. If the theological seminary is not itself to be involved in education in these years, it needs such a deputy. The college department is qualified to be that deputy. It is well enough educated; it knows our ways and our needs; it has in many instances demonstrated its strong concern to fill both of these needs. Look, for example, at the program suggested by Easley. It provides for the continuance of general education beyond the sophomore year, and it suggests a major in religion limited in extent to one year's work. In the university in which I last worked, the department of Bible exhibited the strongest concern for a continuing distribution of studies on the part of students interested in religion throughout the junior and senior years. That department had, in effect, a non-major program for students interested in religion. If with its increase in staff it establishes a major program in religion, the seminaries need have no fear that the major will be so extensive as to reduce the amount of general liberal arts education.

The colleges are beginning to recognize and profit from the overlapping secondary school interest in general education. A recent article in the *New York Times* was headed "College Work in the High Schools." It reported the rapid growth of the advanced placement program, a program which tests college level courses given in secondary schools. "In 1954, when the project began, 18 schools had 532 students who . . . entered 94 colleges. This fall, 2,068 students from 212 schools . . . entered 201 colleges under terms of the program."

As these high schools are doing their part in the liberal arts program, so the

college department of religion can do its part in the religious education of pre-theological students. Nor will this college work be professional in any inferior sense. The subject matter of religion is entirely appropriate to liberal arts education, whether or not the student who takes it winds up in a theological school.

There is, as Easley suggests, a special value for the pre-theological student in religious study in college. For him it can legitimately become the integrating factor in his whole course of study. The depth which this focus will provide is invaluable. Moreover, Easley's argument that the subject matter of religion itself has both depth and breadth should not be overlooked in the debate about the value of a major in another subject.

But there is still another pedagogical argument for the seminaries' encouragement of the undergraduate department of religion. Contact throughout the college years with the subject matter most relevant to his vocational choice is one of the surest ways of keeping alive professional vocation in the young man. Many a youngster enters college with the intention of going into the ministry, but the absence of religion in his course of study, and the presence of other attractive subject matters that are pre-professional lead him to abandon his call and turn him to some other occupational program. A vigorous department of religion in the college can be an effective link between the original vocation and the registration of the student ultimately in the seminary.

Has the retention or recruitment of young men for the ministry been so superbly successful that we do not need the aid of the department of religion? Is the level of preparation for theological study in the entering class of the seminary so regular and satisfactory that we do not need the aid of the department of religion? Is it true that the undergraduates who are

majors in religion are ahead in their educational achievement of the majority of the students of a first year seminary class? The answer to the first two questions is "No!" To the third, "Yes!"

If you say that my examples of Easley and Emory are exceptional—or (at least) that there are exceptions to them in departments of religion whose majors are too extensive and decrease the breadth of general education—I'll admit it; but if the seminaries will work cooperatively with the departments of religion in college, we could eliminate abuses and hold up each others' hands.

What has been said above, suggests ways in which the departments of religion would be holding up the seminaries' hands. How can the seminaries help the department? The faculty of the Southern California School of Theology has adopted three principles to guide its action in this direction. We feel that we should demonstrate our confidence in the quality of the work done in the departments of religion. We, therefore, propose to recognize such work by excusing students from our own elementary courses in subjects in which they have already received instruction in a good college. This will increase the students' opportunity to take electives in areas of their interest. (In time it will benefit the seminary by presenting an elementary class that has already mastered the elements of the study of religion, and this will reduce

congestion in the theological curriculum.) We do not intend to validate the work in college by formal examination. The American college graduate entering a professional school is fearful of examinations designed to place him. He will prefer to lose the chance for advanced standing rather than to take the chance of degrading himself. We propose, therefore, to place the student on the basis of an informal interview.

In the second place, we propose, as rapidly as scholarship funds become available to us, to establish fellowships to be given by the college faculty for study in our school. The department of religion in each college (or the appropriate administrative officer) will have the right to award an all-expense fellowship to one student as frequently as every other year. We are confident that the college faculty will choose a student as wisely as we could choose him ourselves.

In the third place, we invite like-minded seminaries and college departments of religion to join with us in a consultative and planning group to still further close the gap that stretches between the theological seminary and instruction in religion in College.

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- <sup>2</sup> *Journal of Religion*, Vol. XXIII (1943) pp. 103 ff.
- <sup>3</sup> Easley, *op. cit.*, quotes the current requirements which are published in the *Bulletin* of the AATS.

# Historical Backgrounds in College and Seminary

EARL CRANSTON\*

THE annual meeting of the American Historical Society in Washington, D. C. during the closing days of 1948 was of particular significance. A hotel banquet room was crowded to hear the presidential address of Professor Kenneth S. Latourette of Yale who had attained the highest honor in the historical profession through exhaustive research and publication in the history of the expansion of Christianity. He could have satisfied his largely secular audience by a conventional lecture. Instead, using the title "The Christian Interpretation of History," he contended "that man lives and history takes place in a universe under the control of God, and that the human drama is part and parcel of the far larger unity of God's creation." He indicated that the historian interprets this panorama through documents and records, often faulty, by means of reason which itself has subjective elements, because the historian is a part of history and cannot stand fully apart from it. In an hour's exciting sweep he illustrated his thesis as the motivating force impelling Grotius, Penn, Wilberforce, Samuel Hopkins, Livingstone, Gandhi, the Hague Conferences, the League of Nations, the United Nations, and similar men and movements.<sup>1</sup> Even mature historians known to profess little interest in religion listened intently and applauded sincerely. They realized that history and religion had been welded together by a master of both. For a moment

at least a vast company paid tribute to the Christian interpretation of history.

This was an expression by and a response to a single teacher of religion. What about other Christian professors and pastors? Are they sure enough of their history to present a Christian understanding of it? Often the historical scholarship of even the most successful clergy fails to reveal depth, scope, and vitality. It may comprise a few stock illustrations and clichés, some casual and perhaps inaccurate references to ecclesiastical figures from Augustine to Schweitzer, and the residue of an occasional exposure to a community Reformation Day service in which the cleric would admit his personal incompetence to be the speaker.

Today this is not good enough. Men gaze upward not to discover God in the majesty of the setting sun or the starry heavens, but to look for the foreboding circuits of sputniks and rockets and the rise and fall of missiles. Popular demand calls for better education in mathematics and science.

It is imperative that this confused era give an equally searching examination to the study of religion, the companion and interpreter of science and the most hopeful agency for turning the new scientific discoveries to the betterment rather than the destruction of mankind. Now if religion is to be studied seriously and if its proponents are to have a share in controlling the course of the history of the future they must know past history and intelligently interpret present world realities and trends. To expect a student to understand religious history, including that of the church, without a preliminary grasp of general or secular

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history is as fantastic as to imagine that the prophetic vision of the barren valley in Ezekiel 37 could have presented sinews and flesh coming to life without the preliminary formation of bones into skeletons upon which the bodies could take vital shape. Under proper motivation and presentation the bones of history need by no means be dry.

Considerable experience in observing and forming cherished friendships with ministers, and in teaching about equal proportions of history and religion in several areas across this country during three decades, convinces one that today's ministers would be more effective in their vocation, more capable of evaluating contemporary theology, and more at peace with themselves if they had greater historical competence. If this is acquired in college and seminary it can be enlarged and improved in later years. If it does not start among the halls of ivy it may never develop.

Fortunately undergraduate offerings in history in American colleges and universities are good. This instruction often begins in survey or introductory courses of a comprehensive nature, sometimes called humanities or general studies, and moves on into advanced upper-division classes and seminars in history and related departments. The problem is to persuade pre-theological students to master, or even to elect, these courses.

Realizing the need in this and similar fields the American Association of Theological Schools has printed in its current *Bulletin* a carefully planned Statement on Pre-Theological Studies viewed as suitable preparation for the B.A. degree which is now a prerequisite for admission to any standard seminary. This advises the student to acquire an increased understanding of the world of men and ideas, of nature, and of human affairs. History is specified as falling into the last of these categories; it may be implicit also in the other two. The statement then specifies six fields: Eng-

lish, history, philosophy, social sciences, foreign languages, and religion, in some of which the student should seek proficiency. It is suggested that college history be taken for at least three semesters.<sup>2</sup> An older statement had defined this need as six to twelve semester units.

Nearly all accredited seminaries recommend some college work in history. Most of them either by direct citation or paraphrase repeat the above A.A.T.S. statement, sometimes with other proposals as for entrance tests and examinations. Six of the leading seminaries which have an interdenominational appeal and have received grants from the Sealantic Fund fit into this general pattern, with the interesting diversity that Yale Divinity School simplifies it merely as "some basic work" in each of several subjects one of which is history, while Harvard makes no mention of any specific college courses as entrance prerequisites although it is difficult to imagine that one could pass the Crimson's ultimate examinations without some historical background. It must be realized also that admissions officers may be more exacting in actual practice than the minimum suggestions of their catalogues.

One could wish that the pre-theological student entered seminary with a considerable grasp of history. The evidence points the other way. A colleague in another seminary, one of high standing, confirms this judgment in answering a question recently addressed to him. "Two or three years ago," he states, "I was somewhat baffled by the difficulty our students experienced in making sense of the 17th and 18th centuries which produced almost all of our denominations, specifically of English Puritanism and the Evangelical Revival. I discovered that only one out of ten of our students had ever had any English history and that it was not until they had read a general history text for the period that they began to get the feel of developments in the church."



Recognizing that too many students enter the seminaries with inadequate historical background, what then can the theological schools do to remove this illiteracy? Most of them require the passing of a few basic courses in church history. The six chief recipients of the Sealantic Funds require in most cases six semester units or eight or nine quarter units in church history or history of Christianity, although two of them go about fifty percent beyond that. One of these two stipulates fourteen semester units in an historical combination which can include other religions as well as Christianity. Four of the remaining six seminaries in this group also expect some work in history of non-Jewish and non-Christian religions, leaving only one of these schools with no demand for other living religions.

This five-out-of-six trend toward world religions is fairly new and may be a good omen. Ten other standard seminaries whose catalogues were taken somewhat at random from the best of the fully-accredited list have slightly lower requirements in church history than do the six Sealantics. These ten run down from a maximum of eight or ten semester units in church history to as few as two units in one case, three in two cases, and four in one case, meaning that two-fifths of these highly reputable seminaries have permitted their students to graduate with four semester units or less in church history, based often as we know upon a tenuous undergraduate preparation in any kind of history. Four of these ten seminaries offer no courses in religions other than the Judeo-Christian tradition, although one of them announces 28 units in what it terms missions. Such schools seem unaware of or indifferent to the implications of Toynbee's *An Historian's Approach to Religion* or Hocking's *The Coming World Civilization*. In view of the fact that most contemporary history, especially its unrest, tends to center around the so-called "non-Christian" nations, including the Marxists, and that these peoples have the

highest birth rates and the most persistent urges toward expansion, and that much of the future lies in their hands, it behooves the theological schools to introduce a much wider and more imaginative study than is now current of Asiatic, African, and Russian history and culture. Americans would be less disconcerted by the Russians and more competent to deal with them if they knew more about their history, especially the period before the Bolshevik Revolution.

In fairness to the seminaries, it should be noted that much history is included in the work of such departments as Old and New Testaments, theology, Christian doctrine, and the modern field of ecumenics. It is equally true that with the spreading of the curriculum into many new areas, especially those termed practical, history is in danger of receiving a decreasing place in the time and brain of the theological student. Now it appears that science will become another claimant of his attention, and doubtless rightly so, for surely he must think intelligently upon the connection between science and religion and the relation of each of them to both inner composure and social control. Here lies another compelling reason for religion to ground itself upon the realities of history.

There is room for reasonable hope in many of the findings and interpretations of the Niebuhr-Williams-Gustafson Survey of Theological Education in the United States and Canada, especially its final volume *The Advancement of Theological Education*. After asserting that "church historians must take account of all other historical work," it states that the student "should have such a knowledge of human history and our cultural heritage as to be at home in the dialogue between Christianity and modern thought, and he should not have been protected either by a secularist exclusion of religious questions or a restrictive pietism from seeing the issues of that dialogue." It adds that American students are often allergic to historical

study, in part because their surroundings supply less stimulus to historical curiosity than do those of Europe.<sup>3</sup> One wonders whether this lack of interest may be due also in part to the fact that many of the courses are confined to material and outlooks which the student does not regard as of major relevance. Faculty and administrators engaging in curricular reconstruction would be well advised to consult a recent article by Joseph M. Kitagawa upon "*The Nature and Program of the History of Religions Field*."<sup>4</sup>

It must be admitted, however, that there are courses of study which challenge even the indifferent to do their best. There are also numbers of first-rate scholars among the student bodies, already recognizable as leaders of the next generation. The Rockefeller Brothers fellowships seek to discover more of these men and women of high potentiality. Such students justify the devoted and scholarly work of the seminary professors who, almost without exception, deserve a finer quality of response than is usually accorded them by seminarians whose energy in many cases is divided between their studies, their families, and their jobs. It is time for these future ministers to become more sensitive to history.

They and their sponsors may find courage and an example in the knowledge and interpretative communication of some of today's world-minded journalists or social and political analysts like Norman Cousins, Walter Lippmann, George Kennan, and the anonymous editorial writers of the *New York Times*, who recently have stressed freedom and the values of the spirit and have insisted that before an American can become a scientist or anything else he should obtain a glimpse of the broader horizons of literature, history, and philosophy and relate present culture to the heritage of the ages and the experiences of mankind.

Fortunately, certain religious leaders of scholarly bent have been saying similar things through the years with appropriate reference to the facts of history and international affairs. These have included two ministers turned publicists who itinerated widely within this country and beyond it, wrote constantly and lucidly, and informed and influenced many students and pastors. Both passed away not long since: Walter W. Van Kirk who operated in crowded offices in New York and Washington, and Kirby Page who studied, dreamed, and wrote in a hill-top home in California. Other scholars who strive for peace and understanding live on like O. Frederick Nolde, seminary professor, dean, and ecumenical official, who recently before the general assembly of the National Council of Churches at St. Louis declared that man was acting like a spiritual adolescent in a time of scientific maturity. He recounted the part which the United States had played in the development of freedom and justice and asserted that its people and government must learn the hard lesson that America's world role if it is to meet its moral responsibility is to unite and not to divide.

The seminaries exist to educate men like these. This paper has sought to argue constructively that theological students should become more authentic scholars if they are to be worthy of their vocation. It is as true now as it was a century ago that "we cannot escape our history."

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<sup>4</sup> J. M. Kitagawa, "The Nature and Program of the History of Religions Field." *Divinity School News*, November 1957, pp. 13-25.

# The Jehovah's Witnesses

## An Interpretation

G. NORMAN EDDY\*

### I

IN Brooklyn, New York, within the shadow of the bridge and looking over to the skyscrapers of Manhattan, is located Bethel,<sup>1</sup> the international headquarters of the Jehovah's Witnesses. Here, and in seventy-five branch offices throughout the world, there are upward of a thousand workers who are engaged primarily in printing and publishing the literature of the society a minimum of eight hours a day for five and one-half days a week. Among these are found youths not yet out of their teens working alongside white-haired men in their eighties. From the president of the society to the young man operating the switchboard, none receives pay. The only reward is board and room and a gift of fourteen dollars a month for personal necessities.

When I visited Brooklyn recently, I saw persons of both sexes cheerfully engaged at the task to which they had been assigned. I spoke to one middle-aged "brother" from Paris who was making a translation of a *Watchtower* article into French. There were

others performing quite different functions, all essential to efficient community existence. Some were working in the laundry, others were making bread. Whatever the work, a Witness is glad to accept his assignment. I could not help but be impressed with the *esprit de corps* that is evident. Each person carries on, not simply because he likes his manual or office toil, but because of a sense of mission. In this all Witnesses are alike. They feel an obligation to preach to everyone before the end of the world comes. Furthermore they feel they have a responsibility to be well informed in the "truth." Finally, they have a duty to acquire preaching skills that their doctrine may be presented with maximum effectiveness.

Like other millennial peoples of the past, the Witnesses' greatest concern is to inform the world of its dread plight. Talk to any Witness and it is soon evident how he takes to heart the example of Paul, who said, "Yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16)! He feels a constraint to go directly to the people rather than confining his preaching to a formal service of worship. In this he believes he is carrying out the New Testament method.

In order to preach convincingly, the Witnesses strive to know thoroughly both the Bible and its authoritative interpretation. They place emphasis on home Bible Study, a gathering of a neighborhood group once a week under the tutorship of an experienced Witness. In addition, there is the *Watchtower* meeting which is held every Sunday afternoon in the Kingdom Hall. If one attends it he sees a hundred and fifty people sitting quietly with Bibles and

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*Watchtowers* carefully marked and underlined. After a verse of a song is sung and an impromptu prayer given, the leader takes his *Watchtower* and with little or no comment reads the first question printed at the bottom of the page of the article to be studied. He calls for volunteers. When the replies satisfy him the entire paragraph on which the question was based is read aloud. This method is followed until all of the printed questions have been covered. I have attended these studies in many different congregations. The responses are always the same. I have never heard a reply given which in any way would challenge the validity of the position taken in the text. Rather, the leader and the class seem to obtain satisfaction in repeating as exactly as possible the ideas presented in *The Watchtower*. The method is entirely authoritarian. I am impressed with the seriousness of purpose which is evidenced. Even when nearing the close of the hour, the leader will carry on in a matter-of-fact or even a mechanical fashion. Never does the fascination of the biblical material lose its appeal. Never once in the study group did I hear the leader say anything intentionally humorous. Biblical analysis is a serious thing. There is nothing funny about the coming Battle of Armageddon or Jehovah's New World Society. All participate as if bound to fulfill a mission in life.

The Witness feels a compulsion to present the message in the best possible fashion.<sup>2</sup> In the early days of the activity the members of the society did little more than call from house to house with their publications and play on a phonograph a five minute message by a prominent leader in the faith. Later the delivery of brief sermons at the door became the practice and by 1943 a training school in speech, known as the Theocratic Ministry School, was set up in each congregation. Its purpose is to give training in the preparation

and preaching of sermons and is in session one evening a week in every Kingdom Hall throughout the world. Each male member of the congregation, young or old, is expected to enroll. An especially appointed member of the congregation, the "school servant," acts as chairman and teacher. The novice begins by standing before the congregation and reading an assigned passage of scripture. He is expected to prepare himself carefully by giving proper attention to points of emphasis, diction and gesture. After acquiring a degree of poise in this assignment, he progresses to the task of preparing a short talk, then a longer one, until eventually he is qualified to give a lecture of an hour's duration. The students are asked to work hard and they are expected to make each succeeding talk an improvement over the previous one. It is evident that there is a high degree of motivation and that assigned responsibilities are not to be taken lightly.

Judging the Theocratic Ministry School on its results, I feel that its program in speech and homiletics has been effective. After only fifteen years of such education, the Witnesses have been able to produce a capable group of public speakers numbered in the thousands. It must be borne in mind that by far the greatest majority of these men have no more than a high school education and, without the availability of this training, they probably would be less than articulate in public.

Even though the Witnesses are convinced they are a people with a mission, they make it clear they are not trying to proselytize.<sup>3</sup> What they seek is to announce to all that the end of the world is near and that the Kingdom is about to be set up. It is thought that everyone with a good heart will accept this message. Even though I attended their meetings consistently and showed a keen interest in their faith, they were never insistent that



I unite with them. Their mission was done when they had told me the good news.

## II

Indications of the unique way of life of the Witnesses are evident to anyone who associates with them even for a short period of time. Meet them on a Sunday afternoon in a Kingdom Hall; observe their behavior at a district or a national assembly; better still, get some understanding of their background, interests and problems, and you will conclude that they live differently from others. You will see them a group radiating optimism and enthusiasm, a body which reveals a passionate inner conviction and an organization which reflects an almost fanatical zeal.

In a very real sense, the Witnesses represent a social unit, a miniature society which has uncommon features. Like every society, however, it has certain traits which serve to make it a cohesive whole. Among these is possession of a common theological vocabulary, an emphasis on status, a sharing of a common set of values, a negative attitude toward "out-groups" and a strong sense of morale. When each of these is added one to the other, the total makes for a distinctive way of life.

Special emphasis is placed upon the status of the individual. Among other things it assigns to men a place of dominance and leadership, to women one of submission and to children one of obedience. In this conception of status is reflected a literal acceptance of the Scriptures. The Witnesses say in effect, "Let others pick and choose what portions of the Scriptures they will follow. As for ourselves, all statements in the Bible have equal validity. If it is written that women shall be subservient to their husbands, if it is taught that women remain silent in the churches, then women Witnesses will keep their place."<sup>4</sup>

Upon becoming a member of the group

it seems probable that some woman brought up in an equalitarian tradition would find the abandonment of a role of leadership a real test of her faith. Think of the case of a woman who may have been a supervisor in industry for many years and who may have been used to directing the work of both men and women. As a convert she must subject herself to the domination of men in religious matters. She may be tempted momentarily to feel that an exception should be made in her instance. However, as a Witness, she must immediately cast such thoughts from her mind. It is not what she wants that is of consequence but what Jehovah has demanded.

An outsider learning of their attitude toward women may be perplexed. However, the women with whom I have talked would not have it otherwise. I recall a conversation which I had with a rather typical young Witness woman in the early days of my study of the group. She impressed me as being a competent person. In my ignorance I asked her if she had ever given a talk in the Kingdom Hall. "Oh, no!" she replied, "we follow the Scripture and no woman ever gives a talk in meeting. It is only the men who have the ability to do that. We women don't want to be like men. They are the speakers. We have other things to do in the Kingdom." It is interesting to note that this woman was born and brought up in a Witness home. Ideas of status implanted in earliest childhood come to be accepted as the norm.

The Witness way of life has a solid core of values. Foremost is the belief that the work of the Kingdom is absolutely imperative. Nothing else is of importance. The Witness has a complete disdain for material gain. Consider one who undertakes full-time service, the so-called "Pioneer."<sup>5</sup> He goes to any part of the world where he is sent and meets a stated quota of hours set by the society for a monthly allowance of fourteen dollars. Since to be a full-time

worker is the ideal of every Witness, the basic value system of the Pioneer is shared by all.

I have known a number of Pioneers. One woman in a local congregation which I studied was a Pioneer with her husband for a period of twenty years. I asked her once, "How were you able to do it financially?" She replied by telling me of their possession of a small inheritance which enabled them to get along with only a minimum of secular work. "It is gone now," she said, "but my husband has a part-time position selling which enables us to give most of our time to the Truth." I inquired if she ever thought of financial provision for their old age. She answered that it never gave her the slightest concern. "The Kingdom will come soon and there is every reason to feel that we shall live to see it. There is no need or desire on our part to accumulate worldly goods." Her reply seems a typical one.

Nowhere do the demands of the Truth appear more exacting than in family relations. A follower of the Witness way of life must defy the demands of any relative, however close, if conflict arises in any way with his obligation to Jehovah.<sup>6</sup> Faith may make for dissension between brother and sister, between parent and child, or even between husband and wife. Suppose a man comes into the faith and his family does not. I discussed the subject one evening with an intelligent and dedicated Congregation Servant. "We recommend," he said, "that believers in divided households be willing to make many concessions to preserve internal peace. By living reasonably with his family, the Witness may be able to win them to the Truth. We feel, however, that there is a point where compromise must end. This is when the Witness's integrity to Jehovah is put in jeopardy. If a man or woman yields integrity to preserve harmony he loses everything, including life itself." In the showdown then, even with

members of his own family, the Witness must obey Jehovah rather than man. What if the Witness is deprived of a husband or a wife, or a father or a mother for the Kingdom's sake? The answer is simple and direct. If a man loses one family he gains another. He simply has to look about him in the Kingdom Hall and see his brothers and sisters of the New World Society. They are members of a great "theocratic" family all united by one spiritual goal and dedication. One's immediate family is nothing.

### III

The evidence suggests there are distinctive traits in the Witness personality. There are many of these, but his courage to be a non-conformist, his tendency to be orderly and punctual in what he does, and his willingness to suffer persecution for his faith appear to be outstanding.

Recently a physician pleaded to no avail with a Witness husband to allow his wife to have a transfusion of blood following a very serious operation. Both were adamant in their refusal.<sup>7</sup> Their attitude is characteristic. Even though he were dying because of loss of blood a Witness would reject a transfusion on biblical grounds. The society has positively stated that the donating of blood to another—or receiving blood—is forbidden by Jehovah and represents a serious transgression against his commandments. Some years ago there was a lad of thirteen who was admitted to a New York hospital as an emergency patient for an appendicitis operation.<sup>8</sup> A few days later complications set in, the boy's condition became critical and the hospital's doctors said he would die without a transfusion. The child's parents, as Witnesses, however, vehemently objected to the proposed transfusions contending that they were against their religious beliefs. They explained that transfusions are in defiance of Jehovah's injunction to Moses that the Children of Israel should not eat blood. The physician

in charge took the parents to the Children's court charging them with neglect. The court overruled the parental objections and the boy's life was saved. It would seem apparent from this case, that the faith of the Witness is such that he is willing to sacrifice for his beliefs not only his own life but also that of his own child regardless of the thinking of the world.<sup>9</sup>

The Witness is a non-conformist in a society which places great stress upon secular learning. "If the world is soon to end, what will be the use of the worldly knowledge?" he asks. "If our young people are subjected to false doctrines presented as fact in the colleges and as a result lose their faith, of what value is their education?" Suppose a Witness does go to college, what then? In one of the congregations which I attended there was a young man who was enrolled at the local university. He had come from a different part of the country and was warmly received into the congregation as one belonging to the family. His attempt to obtain a secular education was not openly defied. Toward his study there was an attitude of tolerance rather than one of enthusiasm. The feeling of the congregation might well be expressed in the statement, "How much more profitably could a young man spend the four years' effort in the full time preaching of the Kingdom."<sup>10</sup>

The Witness impresses the observer as being neat, punctual and precise in manner. He is expected to keep his person and his home models of cleanliness and "theocratic" order. The Witnesses say, "If your appearance or your home is unkempt, shabby or dirty, then others will conclude that your religion is not an appealing one. They will judge the entire organization by the manner as well as by the conduct of those who represent it." You listen to the individual Witness in his door-to-door ministry, and you are impressed with the systematic way in which he presents his case. His

approach is one of order. You observe him on the street with his neat canvas case over his shoulder and its supply of *Watchtowers* and note his studied approach to the passer-by. You see him when he is giving his lecture in the Kingdom Hall and realize that he is carefully dressed for the occasion. You listen and it is apparent that his ideas are presented in a systematic progression.

If this is true of the individual Witness, it is also characteristic of the arrangement of the Kingdom Hall. Everything has its proper place. Each Kingdom Hall carries out the same type of formal plan. The time consciousness is apparent in the way in which the Witness carries on his meetings. Every gathering begins precisely on time and ends exactly on the hour. Just so many minutes are allowed for the chairman's introduction. The time allotted for the lecture is precisely determined. A study of the Witnesses reveals a people who have made a virtue of system and order. You come away from a local Kingdom Hall or from the international headquarters with the feeling the Witness has left nothing to chance. The careful nurturing of a sense of precision is one of the factors which has been vital in organizational development.

There is a third characteristic of the personality of the Jehovah's Witness, namely, the willingness to undergo the most severe torture for faith. A mildness in reaction to enemies, a stubbornness of will, a saintly devotion to a higher purpose, are all personality traits which the Witness displays when he is persecuted. The non-Witness is amazed at the fortitude and strength which are demonstrated. A little study reveals, however, that the Witness acts in terms of his theological belief. According to his pre-suppositions, he is exposing the Wicked One. This infuriates Satan and he schemes how to silence the Witness. The Devil heaps upon him suffering and abuse; he causes earthly agencies to hinder his preaching. Because it is Satan who is really the

cause of hardship, rather than sinful men, the Witness endures all suffering with fortitude, perhaps even with satisfaction.<sup>11</sup>

#### IV

My association with the Witnesses inevitably raised in my thinking many questions concerning them. Why is it that such a group continues to thrive? Why has it expanded in the past seventy-five years to the corners of the earth? Is it a constructive force in the American religious community? These and many other questions are too difficult to have simple answers. However, certain tentative conclusions emerge.

First of all, because of limitations which are felt in their lives there will always be a number of people attracted to the Jehovah's Witnesses. To the person who is frustrated, there is a satisfaction in contemplating the downfall of those who are more important than he. It softens his feeling of failure, his disappointment with life, and his sense of deficiency, misfortune and defeat. It is impossible to know how many of the present-day membership have been attracted to the society because of such motivation. However, it is abundantly clear that in each congregation there are many who are trying to prove to themselves and others that they are persons of importance.

However, not every Witness is suffering from frustration. On the contrary, many are very normal and well-adjusted persons. I have been particularly impressed with a number of the young people who are quite comparable in appearance and personality to those in any of the established denominations. It is apparent that the society is attractive to many very typical middle-class American people. It seems logical to generalize that there are a large number who are birth-right Witnesses. Born into Witness homes, they have heard of the millennial hope from their earliest childhood. Shielded from secular interpretations, and

conditioned to believe other theories, philosophies and theologies erroneous, they have reached maturity unfamiliar with any other religious point of view. Regardless of world tensions, it seems likely that people such as these will continue to be the backbone of the society.

There are other factors which have a bearing on the future of the Witnesses and their millennial hopes. You soon come to realize that there is a real enjoyment in being a member of the group. There is the joy of associating with those of a similar faith in meeting and conference. Even the outsider senses the pleasure the Witness experiences in learning of the world-wide expansion of his faith. More than this, however, there is the feeling of psychological security or peace of mind which comes from knowing the "true" philosophy of history, one which is denied the great of the world. A sense of *esprit de corps* and the joy of fellowship with kindred minds are sources of great strength within the movement.

For a group to expand, it cannot be content simply with the natural increase within its own ranks. It must constantly attract outsiders. I cannot help gaining the impression that the Witnesses are a group feeding upon adversity and thriving with social calamity. If this be true, should statesmen find a practical solution to the world crisis and bring about an indefinite period of peace and prosperity, it seems probable that Witnesses would find greater difficulty in soliciting the attention of outsiders. Granting at least a minimum of social disorganization, it is likely that many unschooled in secular learning, unsophisticated in theological theory, and unhappy in church affiliation will come to enjoy the fellowship of the Jehovah's Witnesses. If this be true, a final question suggests itself. What is the value of the Jehovah's Witnesses in contemporary society? Certain answers may be suggested both positive and negative in character.



Looking at the Witnesses from the first point of view, you would have to search diligently to find a group with better behaved children or more idealistic young people. Penetrating more deeply into their social values, I am struck with their genuine high regard for the people of all races. Unlike some who pay lip service to the doctrine of racial brotherhood, the Witnesses welcome all to their society—even to places of outstanding leadership—without reference to color or feature. The Witnesses have also made an outstanding contribution to the American understanding of civil liberties. Out of their travail with political authorities in this country has come forth a new appreciation to all of the real nature of American religious freedom.

Like Janus, however, there are two faces belonging to the Witness. It is evident that his fervent faith in the ultimate downfall of the world as a prelude to the building of a millennium society, compels him to take a negative attitude toward all agencies of social betterment. His hostile position with respect to the church and the clergy, and his indifference to the programs of other social agencies of the community seem to reflect the feeling that anything which makes for social amelioration is simply delaying the downfall of this world and the coming of the miraculous new kingdom. His hostile attitude toward the effort of the community to find satisfactory secular solutions to its problems is just as vehemently expressed against the practices of democratic government. Not content with indifference to political progress nationally, the Witness extends his negative feelings to

the United Nations. Far from viewing it as an attempt to create international understanding, the Witness sees it as a futile attempt on the part of Satan to prolong his evil leadership.

What then is the value of the Jehovah's Witnesses in the American community? By way of a partial answer, suppose their particular interpretation of the millennial hope is a chimera, or even a will-o'-the-wisp as other millennial dreams have proven to be in the past. What avail is all this feverish activity, this thwarting self-denial, this hostility to other faiths, this devoted expenditure of energy? Could it be that not only has the Witness personally sacrificed much, but that the society in which he lives has lost countless hours of effort which might have been directed to more socially constructive ends?

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<sup>3</sup> *Let God Be True*, Brooklyn, New York: Watchtower Bible and Tract Society, revised edition, 1952, p. 228.

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<sup>5</sup> *The Watchtower*, Vol. LXXVII, No. 15, p. 473.

<sup>6</sup> The Witnesses support their position by quoting Matt. X:34-38.

<sup>7</sup> *New York Times*, August 25, 1957.

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<sup>10</sup> *The Watchtower*, Vol. LXXVII, No. 10, May 15, 1956, p. 315.

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# Old Wine in New Wineskins

DEANE W. FERM\*

EVERY generation is faced with the difficult problem of making the Christian faith relevant and meaningful to the needs and knowledge of its time. Such a venture is never popular, for the "defenders of the faith" are leery of any change. Yet such a revision is not only necessary, but also inevitable. Every aspect of man's experience is subject to growth. Religion is no exception. It is my firm conviction that the Christian gospel needs to be reinterpreted today in a way as revolutionary as Luther's reformation was for his day. This article is one person's testimony as to the direction which today's reformation should take.

I believe in God as a result of my own investigation and personal experience. I conceive of God as a Spirit who is personal, yet more than personal as we humans understand personality. It seems to me that God must have at least the highest categories that man has: thinking, feeling, and willing; but far more than that. God is immanent in that He is present with us; He is transcendent in that He is far greater than we are. I like to think of God as a Father if by that term is meant much more than a human father. I feel that I can talk with Him (perhaps commune or pray would be better words) in much the same way that I talk with my fellow human beings.

This leads to what is often called the sacramental view of life. As the hymn puts it, "This is My Father's World." Our lives are not rights that we have earned, but gifts that have been bestowed upon us.

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"The earth is the Lord's, and the fullness thereof," says the Psalmist, "the world and they that dwell therein." What a privilege it is to share in this creation! What we do with our lives ought to be done, not in terms of our own selfish interests, but in terms of service to the One who gave us this life. Albert Schweitzer's beautiful phrase, "reverence for life," could hardly be more appropriate.

I believe that because this is God's world, He "reveals" Himself to us. Revelation is not some supersonic bolt that we encounter only in a moment of anguish. On the contrary, revelation is the convex side of discovery. The more we learn in all of our experiences, the more is revealed to us.

God is revealed to us in the physical world and all its beauties. We find Him in the teeming creative process which is going on all about us and of which we are a part. How often we take this divine majesty and illumination for granted. I appreciate the sentence in the opening chapter of the book of Genesis: "And God saw everything that he made, and, behold, it was very good" (1:31). It is very good. The opening words of the eighth Psalm come to mind:

O Lord, our Lord, how excellent is thy name in all the earth . . . When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?

Who are you and who am I that God should give to us the power to destroy His creation or to revere and praise it? Who are you and who am I that God should give us the power to make a mess of our lives or to serve Him above all? What about the power of growth in nature? Or the dependable sustaining power of the natural world?

Or the mysterious force which heals wounds, whether they be physical, mental, or spiritual? Ambrose Paré, the great French physician, recognized this power when he had inscribed over the gateway of the College of Surgeons in Paris these words: "I dressed the patient's wounds; God healed him."

Because this is God's world, He "reveals" himself also in those values which all men of goodwill seek. There is a realm of human experience that is untouched by physical categories, the realm of the spiritual, that is just as real as is the physical. God, being the Universal Spirit, reveals himself by dwelling in the hearts of men of goodwill everywhere. He reveals himself in the utter integrity and dependability of His world. He reveals himself in those values of truth and justice and love which all men know must prevail if the world is to be in harmony.

Above all, God reveals himself in persons, for they are His children. I believe that God is first known to children in the love of parents and friends; and if the children do not find him there, the chances are that they will never find him. Those doctrines of the Christian faith which to me are true are so, because they are imbedded in everyday human experience. As John Macmurray puts it:

The field of religion is the field of personal experience. The center of this field is the experience we have of other persons in relation to ourselves. In all our relations with one another we are in the field of religion.<sup>1</sup>

What is the finest relationship that two people can have? It is a relationship that we characterize by the term *love*; this is the finest experience that anyone can possibly have: to love and be loved. For example, take a husband and wife. Why did they get married? If they were wholesome and sincere, it was because they were "in love." We cannot express this relationship in terms of a chart or diagram; but we know

it when we enter into it. At times, however, a husband and wife feel alienated from each other. This is the meaning of sin: the rupture of that right relationship. Then, only through forgiveness will reconciliation take place. And the wonderful thing about it is that the relationship was stronger than it was in the first place.

When a person truly finds the meaning and importance of human love, then he begins to understand that there is a God who loves him and cares for him. He becomes possessed by this supreme redemptive power in the universe, a God who seeks to draw His children to him. For surely God, being our Creator, seeks for that same relationship which has the highest significance for His children.

I believe that Jesus, according to my own experience, is the supreme revealer of these highest values and experiences. All men reveal these values and experiences, some men more than others. Jesus is the greatest revealer of them. You have heard the old argument that says: either Jesus said it, because it is true; or, it is true, because Jesus said it. I take my stand on the former alternative. I believe in Jesus (his way of life, his values, his experiences) not just because he said and did certain things, but because these things are true; they are in the very nature of life. Bernhard Anderson has described this point of view well:

The greatness of Jesus is that he saw what many others had seen, or could have seen, but by his forceful teaching and sacrificial death he helped men to take truth seriously.<sup>2</sup>

I readily admit that this is not the only view of Jesus that is presented in the New Testament; in fact, I would also have to admit that it is not the dominant view. But it seems to me that the writers of the books in our New Testament as well as the church down through the centuries have wrongly stressed the Jewishness of Jesus rather than his universality. They have

been unable to shake him loose from the shackles of Old Testament Judaism. I believe that Jesus himself was genuinely universal in his outlook on life although he had to speak in a terminology that was meaningful to his hearers; and I feel that his early biographers interpreted him within rigidly particularistic categories of thought.

It seems to me that the gospel of Jesus was summed up as well as it could be in his twofold law: to love God with all our heart and soul and strength and mind, and our neighbor as ourself. What Jesus was seeking above all was to bring men into a right relationship with God and with their fellow men. But the church has not settled for that. I believe that Jesus' way of love is the *only* way that we can enter into a right relationship with God and man. However, there may be other names on earth by which men may achieve this relationship, although there is no other *way*. William Ernest Hocking writes of the Moslem concept of God:

If a Moslem in his personal experience finds his God all-loving as well as all-just and all-powerful and has thus through the way of Islam arrived at what the Christian regards as truth about God, how can the Christian deny him the right to that development within his own religion?<sup>3</sup>

I revere Jesus not because of his particular name and ancestral background but because the way of life which he represents seems to me to be in the very nature of things. Surely it is ironical that the man who wanted to free us from the shackles of external religion has been interpreted by his followers as intending deliberately to set up a new, formal and highly organized religion.

I look upon the Bible as recording men's experiences of God down through the centuries, men who were seeking to live in a right relationship with God and their fellow men. I think that the Christian church has made the mistake of over-emphasizing the historical events described in the Bible,

once again stressing its Jewishness. I agree with Floyd Ross that every history is a sacred history, and that the Jewish history is one among many. I do not believe that the Bible should be the only authority for Christians as Denis Baly says on the first page of his book *Chosen Peoples*.<sup>4</sup> I believe that it is authoritative only in so far as it reveals those universal traits of God as I understand them. And, believe me, I feel that some of the greatest divine flashpoints are to be found in the Bible, the greatest one in the person of Jesus.

But I also believe that there are other parts of the Bible that are not worth keeping. I remember from an early age once hearing a minister of an orthodox Protestant Church read the 137th Psalm at a regular morning service; when he neared the end of the Psalm, he stopped abruptly and said: "The rest of this chapter is not fit to be read in a Christian church." It seems to me that the only essential difference between this minister's approach and the silence on the part of many ministers today regarding that passage and many others like it is the difference between frankness and hypocrisy. I fail to understand how Protestants can continue to claim the Bible as their sole authority when this claim has only led to ever-increasing schism and ever-growing intolerance on the part of one group for another. To do so is to engage in a losing defensive battle while the victories are being won largely outside the conventional churches.

It is high time that we began to take a fair look at some of the other sacred scriptures in God's world. How often we judge the scriptures of other religions by their weaknesses. The Golden Rule applies here just as well as anywhere else. It is significant that all the great living religions of the world stress the importance of positive human relationships. Harmony was Confucius' ideal, and harmony for man meant harmony with other men. His Golden Rule was stated in negative terms: "Do not unto



others what you would not they should do unto you." Hinduism teaches that in each of us there is an *atman* or soul; and that if we would realize that each of us is a part of the *Brahman* or world-soul, and that the most important part of us is the spiritual rather than the physical, we would treat each other accordingly. Islam stresses the brotherhood of mankind under Allah.

I cannot, of course, in an article give a thorough exposition of old wine in new wineskins. There are some essential beliefs that I have omitted. For example, I believe very strongly in life after death. However, my primary reason for believing in immortality is not because the Gospel of John says that whosoever believes in Jesus shall have eternal life, but because of the hypothesis of the *transmissive* function of the human brain. Moreover, I do not believe in the traditional concept of heaven and hell. I believe that everyone survives the experience that we call death, and that everyone will continue to grow spiritually. I believe that this adjustment will be made more readily by those persons who emphasized the spiritual things in this earthly life and will be "hell" for those persons who emphasized material things. Incidentally, this view of the continued progression of our souls was taught by the church father Origen in the third century and was condemned as heretical by the church. However, I think that it is entirely consistent with my conviction that God is seeking always to bring man into a right relationship with him.

Let me just briefly refer to a few doctrines which I feel need further reexamination and reinterpretation. First, there is the doctrine of the Trinity. Personally I think that if it is reinterpreted, it is a good doctrine in terms of our own experience. I conceive of God as acting in three ways: as Creator, Sustainer, and Redeemer. However, I have difficulty with this three-in-one and one-in-three business. I think that

the traditional formulations are much too rigid, and that the historical person Jesus has been given too much eminence.

Another doctrine which needs a working over is the one formulated at the Council of Chalcedon in 451: that Jesus is the God-man. Once again I think of Jesus as the highest revelation of God in my own experience, but I am not sure that he has to be for everybody. Moreover, I do not believe that God, being so much greater than we are, could "empty himself" fully into a human being who is fully human. Sometimes I think that our Christology gets in the way of our theology.

A third doctrine which is disturbing is that of Original Sin. If this means that we are finite, that we are weak, that we often do that which we know we ought not to do, then there is some justification for the doctrine. Of course, we could just as consistently on that score teach a doctrine of Original Goodness, for we are also strong and often do that which we are supposed to do. But if we interpret the doctrine in its historical context, that "in Adam's fall we sinned all," that we are rotten to the core, then I think that the doctrine needs a good spring house cleaning. I must confess that at this point I am more of a Pelagian than an Augustinian, and in this sense I am at odds with Christian orthodoxy.

A fourth doctrine concerns that of the Chosen People. I feel that the "chosen people" concept is another hang-over from Judaism. We Christians have inherited this notion and by doing so we have kept Christianity from becoming a universal religion. Our Roman Catholic friends are insistent that theirs is the true church. Protestants by and large are just one step, and a short one, removed from this claim when they say that the Christian church is the true channel and the only significant channel of God's revelation. I think that both of these claims need to be reexamined. Could it be that we Protestants should be subject to the same criticism on matters of

dogma and special chosenness that we make against our Roman Catholic friends? Professor Hocking has stated the problem this way:

The question we have to face is whether the line between life and death is drawn in God's decision between those who do know and follow the specific revelation in Christ, and those who do not know it and follow it.<sup>5</sup>

In this generation we need to begin looking *around* rather than just looking *back*. We need to study with appreciation the other great living religions of the world to discern the universal spirit of God illuminating their cultures as well as our own. I firmly believe that the Christian church stands at the crossroads today. Either she can continue to stress a river-bank type of religion or she can begin to emphasize an oceanic Christianity which stresses the truth flowing through all streams.

I like to think of the difference between a river and an ocean. An ocean has breadth; it has majesty. It is dependent on no other source than itself. In time water from the ocean evaporates and clouds are formed. The water condenses again and is dropped on mountains. Streams are formed which cut sharp and jagged paths in their hurry down the mountain side. The path made by the onrushing stream, however, is determined by the topography of the land. As the land begins to flatten out, the river becomes wider and its banks become less steep. Gradually, as the river proceeds toward the ocean, it joins other streams which in their origin have been just as separate. Finally these streams empty into the ocean from which they have originally come.

I believe that the religion of Jesus is like the ocean. His religion has breadth and majesty. It is not dependent on any particular historical stream for its existence. It is good and true because it is in the very nature of things. There have been many

individuals and groups of persons down through the centuries in all cultures who have glimpsed something of what Jesus discovered. And the streams of truth which these persons discovered rushed down through history sometimes as though their river-banks contained the whole truth and nothing but the truth. The beginnings of these streams were in most cases necessary and worthwhile, because they contained something that other river-banks failed to preserve. However, as they continued to carve out their destiny, oftentimes they became less concerned about the truth which flowed through them and more concerned with the river-banks, the theologies and doctrines, which separated them from others.

We are living in one of the greatest transitional eras of human history. God, if I may use that term, is drawing men closer and closer together and is creating a one-world neighborhood whether we like it or not. The social, economic, and racial barriers which have long separated man from man are becoming increasingly blurred. Yet the barriers which have sprung up through the claims of many of the world's religions have remained. World community and brotherhood will eventually come, but its emergence may be, not because of, but in spite of the established religions. Surely world community will not come just by looking to the past. I read only recently of a Buddhist priest who claimed that the salvation of mankind lies in returning to Gautama the Buddha. How often do we hear Christians claim a similar prerogative for their savior?

With such attitudes it appears that the inevitable meeting of the religions of East and West will sound like an irresistible force meeting an immovable object. Must Christians assume without question that only in the history of Israel has there been a significant revelation of God? Must Christians who find the answer to the meaning of

existence in Jesus go on to imply that there is no other name under heaven by which man may be saved?

Floyd Ross writes:

There are some grounds for hoping that God will continue to be careless about observing the traditionally determined or ecclesiastically controlled channels of grace; for growth seems to take place according to laws of growth rather than the laws of institutions or of men. Communion can be in all kinds and not just in the Christian's bread and wine, it would appear.<sup>6</sup>

Morton Enslin adds his testimony:

To the charge that he has moved a long way from the position occupied by his fellow Christians, not alone of the first and second centuries but of the fifteenth he will assent, and with no embarrassment. If to be a Christian means, as some noisily insist, to live in the past, to close one's eyes to the present and its patent teachings, he must relinquish the title. But this he is by no means inclined to do. To be a "follower of Jesus" does not mean to him to ape the ways of Jesus, to think his thoughts; rather it means to meet his tasks, attempt to solve his problems, to carry his load with the same devotion and spirit of integrity as did this predecessor. At times it even seems to him that he has a greater appreciation for him, stands in greater and more awestruck awe of him, than do many of his contemporaries who apparently find their attention turned almost exclusively to the portents wrought upon him at the times of his conception and death as the real elements of value and proof of divine greatness.<sup>7</sup>

It is high time, I repeat, that we begin to look *around* rather than just look *back*. Jesus, it seems to me, is a much greater person than his interpreters make him out to be, greater than Peter or Paul or the whole Jewish heritage. For, I believe that Jesus reveals, not one historical way, but One Way which transcends all man-made symbols, a Way which can be found in all men who conceive their passion for truth and love to be a divine imperative. To be an institutional Christian or Buddhist or Moslem is no final answer. Each of us is bound, as Jesus himself was, by the particular historical circumstances of his culture. Each of us will continue to speak

in symbols relative to his background. Yet what is really important is not the symbol itself, but what the symbol stands for. Radhakrishnan, the great Hindu scholar, writes:

Rites, ceremonies, systems and dogmas lead beyond themselves to a region of utter clarity and so have only relative truth. They are valid so long as they are assigned their proper place. They are not to be mistaken for absolute truth. They are used to communicate the shadow of what has been realized. Every word, every concept is a pointer which points beyond itself. The sign should not be mistaken for the thing signified. The signpost is not the destination.<sup>8</sup>

No religious faith can present itself as the fulfillment of all other faiths until it tries fairly to understand and evaluate them. This task has not been more than begun by any faith including Christianity. There are at least two good reasons why Christianity should not at the present time claim to be the only true religion. First, there are many values in other religions that we have only begun to appreciate. Second, we who claim to be Christians have not yet been able to solve our own problems dealing with the application of our faith to war, economics, the family, and the like. Perhaps we should first be concerned with putting our own house in order.

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## Research Abstracts

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### CHURCH HISTORY (1956-57)

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The two hundred and fiftieth anniversary of the birth of Charles Wesley has given added stimulus to a developing interest in Wesleyan studies. Charles Wesley is chiefly remembered for his contribution to hymnology, and R. Newton Flew, *The Hymns of Charles Wesley* (1953) had made a competent study of this aspect of his work. Eric Routley, "Charles Wesley and Matthew Henry," *Congregational Quarterly*, October, 1955, added a footnote to Flew's study by demonstrating that Charles Wesley often found the primary inspiration for his hymns in Matthew Henry's *Commentaries*. But Charles Wesley was more than a hymnologist as is made clear in a series of six articles "Commemorating Charles Wesley" in the *London Quarterly and Holborn Review*, October, 1957. Charles Wesley Flint, *Charles Wesley and His Colleagues* (1957) is a warmly appreciative biography which also serves to redress the previous neglect of Charles Wesley's varied talents and abilities. One of the great values of Bishop Flint's study is that it keeps constantly before the reader how closely interrelated was the work of the two Wesleys and George Whitefield. Franz Hildebrandt, *Christianity According to the Wesleys* (1956) is a first-rate study of Wesleyan theology. C. W. Towlson, *Moravian and Methodist* (1956) contends that the Wesleys' relations with the Moravians have not been sufficiently explored and he attempts to detail the influence exerted from this quarter. F. E. Maser, "Preface to Victory: Wesley in Georgia," *Religion in Life*, Spring, 1956, indicates the significance of John Wesley's Georgia experience for his later career. E. W. Thompson, *Wesley: Apostolic Man. Some Reflections on Wesley's Consecration of Dr. Thomas Coke* (1957) deals with the knotty problem posed by Wesley's consecration of one already ordained. Thomas Fuller, whose charming style and gentle humor have endeared him to many readers, was greatly admired by the Wesleys, a fact which has led W. L. Doughty, "Thomas Fuller and the Wesleys," *London Quarterly and Holborn Review*, January, 1955, to compare Fuller's generous and catholic spirit with that of the Wesleys.

Frank Baker, "The Beginnings of the Methodist Covenant Service," *ibid.*, places "For Such as would Enter into or Renew their Covenant with God" among John Wesley's more important liturgical contributions. Insight into the period immediately preceding the Wesleyan revival is provided by H. P. Thompson, *Thomas Bray* (1954). This study deals with the founder of the S.P.C.K. and S.P.G. in terms of the formative influence exerted by his experiences in his two English parishes prior to his appointment as Commissary for Maryland. A brief study of some significance in the same connection is K. J. R. Robson, "The S.P.C.K. in Action: Some Episodes from the East Riding of Yorkshire," *Church Quarterly Review*, July-September, 1955, which describes the activity of the S.P.C.K. in establishing schools for the education of poor children during the first three decades of the eighteenth century.

Alan Simpson, *Puritanism in Old and New England* (1955) is a notable book which serves as a bridge backward from Evangelicalism to Puritanism, for the author depicts Puritanism as essentially a religious revival, with its primary stress upon the necessity for individual conversion through the miracle of grace. Equally notable is the complementary study by William Haller, *Liberty and Reformation in the Puritan Revolution* (1955), who defines Puritanism in much the same terms and finds in the Puritan insistence upon freedom to preach the Word a major factor in fostering the development of those democratic structures which few Puritans anticipated and many deplored. An article by L. F. Solt, "Anti-Intellectualism in the Puritan Revolution," *Church History*, December, 1956, brought forth a reply by David J. Maitland, "Puritan Attitudes toward Learning," *The Christian Scholar*, June, 1957. Maitland points out that Solt dealt with only one wing of the Puritan party during the crucial years 1640 to 1660, and Maitland deals at some length with the program and interests of the "moderates" who insisted upon "the wholeness of knowledge." R. S. Paul, *The Lord Protector: Religion and Politics in the Life of Oliver Cromwell* (1955)



is subjected to an extended critical review by G. F. Nuttall, "The Lord Protector: Reflections on Dr. Paul's Life of Cromwell," *Congregational Quarterly*, July, 1955. Roland M. Frye, "The Teachings of Classical Puritanism on Conjugal Love," *Studies in the Renaissance* (1955) provides an illustration of how an examination of the sources will dispel a widely held cliché, for he finds that the Puritans regarded physical love in marriage "as good and pure in itself, no matter how ardent it might be." The early Congregational pattern is analyzed by G. F. Nuttall, *Visible Saints: The Congregational Way, 1640-1660* (1957). A similar study of much narrower scope is E. W. Shideler, "The Concept of the Church in Seventeenth Century Quakerism," *Bulletin of Friends Historical Association*, Winter, 1956 and Spring, 1957. The confused picture of post-Restoration Puritanism is clarified by the incisive and penetrating study of G. R. Cragg, *Puritanism in the Period of the Great Persecution, 1660-1688* (1957). The transition from Puritanism to Dissent and "denominationalism" which gave shape to modern English-speaking Protestantism is brilliantly described by J. F. Maclear, "The Birth of the Free Church Tradition," *Church History*, June, 1957.

Three notable studies have contributed greatly to our knowledge of early eighteenth century Anglicanism—Norman Sykes, *William Wake, Archbishop of Canterbury, 1657-1737* (1957); G. V. Bennett, *White Kennett, 1660-1728, Bishop of Peterborough: A Study in the Political and Ecclesiastical History of the Early Eighteenth Century* (1957); and George Every, *The High Church Party, 1688-1788* (1956). The latter volume seeks to make clear the motivations which occasioned the obstructive course pursued by the High Church Party in the Convocations of the period, and it also documents the fact that the classical Anglican divines held the episcopate necessary only to the fulness of the Church's life and not to its being. Walter G. Simon, "The Restoration Episcopate and the Popish Plot," *Anglican Theological Review*, April, 1957, describes the destruction of "the unique political independence" of the Restoration episcopate, a development which was to be of fateful significance for eighteenth century Anglicanism.

Because of the present plight of the British churches, the subject of evangelism is becoming of increasing concern to British churchmen. F. W. Dillistone, "Britain and the Second Industrial Revolution," *Theology Today*, April, 1956, points out that historically the great growth of the Free Churches in Great Britain was closely associated with the first Industrial Revolution," but then observes that it is questionable whether the ethos and tradition, either of the Established Church or of the Free, are capable in their present forms of dealing with

the new situation which the second Industrial Revolution has brought into being." J. Ernest Rattenbury, *Evangelism and Pagan England* (1954) analyzes the evangelism of the decades which preceded the First World War and relates it to the problems posed by a shifting psychological climate and the more recent stress upon corporate salvation. *Evangelism in Scotland*, published by the Iona Community Publications Department, and John Wren-Lewis, "The Evangelistic Situation in England Today," *Hibbert Journal*, October, 1954, as well as the several articles in the *Hibbert Journal*, October, 1955, and the *London Quarterly and Holborn Review*, April, 1955, contain valuable information. The story of the Billy Graham campaigns in England and Scotland is told by Frank Colquhoun, *Harringay Story* (1954) and by Tom Allan, ed., *Crusade in Scotland* (1955). The seriousness of the plight of the English churches is illustrated by decline of Congregationalism which is documented in a small pamphlet published by the Independent Press entitled *The Ministry of Our Churches* (1956).

A growing interest in the subject of evangelism is also characteristic of American churchmen as is evidenced by the publication of *The Good News of God: The Nature and Task of Evangelism* (1957), a report drafted by Robert L. Calhoun for a special commission of the National Council of Churches. Fortunately several important studies have been made which make it possible to examine this concern in a more adequate historical perspective than has been possible hitherto. Edwin S. Gaustad, *The Great Awakening in New England* (1957), has combined theological insight with a careful and detailed examination of the sources to clarify our understanding of this formative phase of American religious life. Stuart C. Henry, *George Whitefield: Way-faring Witness* (1957), is the first balanced appraisal of the most conspicuous figure of the colonial revivals which makes clear the essential paradox of his holding one creed while preaching another. Charles A. Johnson, *The Frontier Camp Meeting* (1955), is a sane and objective study which places the camp meeting in perspective and disposes of many of the myths associated with it. Timothy L. Smith, *Revivalism and Reform in Mid-Nineteenth Century America* (1957), demonstrates that revivalism was not restricted to the frontier and rural America but that the center of its greatest continuing influence was in the cities. Interestingly enough, he gives evidence which indicates that the "holiness" wing of mid-century revivalism translated their perfectionism into programs of philanthropy and social reform. W. G. McLoughlin, Jr., *Billy Sunday Was His Real Name* (1955), is a fascinating account of the degeneration of revivalism, with Sunday becoming a helpless captive of the system.

The German Pietism which helped shape Evangelicalism was largely mediated through the Moravians and to a great extent through Zinzendorf himself. J. R. Weinlich, *Count Zinzendorf* (1956), curiously enough is the first biography in English of the great Moravian leader; unfortunately it leaves much to be desired from the point of view of careful scholarship. Edward Langton, "Nicholas Lewis Zinzendorf: The Count Who Became a Bishop," *London Quarterly and Holborn Review*, April, 1957, is an appreciative notice of his significance. E. H. Zorb "Count Zinzendorf: An Eighteenth Century Ecumenist," *Ecumenical Review*, July, 1957, stresses Zinzendorf's dedication to maintaining the "unity of the Spirit in the bond of peace," an emphasis that was to become characteristic of the Evangelical movement as a whole. Related both to Pietism and to the developing Evangelical revival was the missionary impulse which blossomed at the end of the eighteenth century. Johannes van der Berg, *Constrained by Jesus' Love* (1956), is an inquiry into the motives of the missionary awakening in Great Britain from 1698 to 1815. Norman Goodall, *A History of the London Missionary Society, 1895-1945* (1954), is a study of the later career of one of the most notable of the early missionary societies. It is a volume distinguished by sound historical judgment and theological insight, with shifts in missionary policy, growth of cooperation, and the emergence of the younger churches as "self-governing, self-supporting, and self-propagating" as its major themes.

The social and political interests of the churches have been illuminated by several recent studies. R. G. Cowherd, *The Politics of English Dissent from 1815 to 1848* (1956), makes a distinction between "liberal" and "humanitarian" reform movements and shows that the great contribution of Dissent during this period was to the former rather than to the latter type of reform. The shift of emphasis toward the end of the century is documented by W. J. Rowland, "Some Free Church Pioneers of Social Reform, from about 1870 onwards," *Congregational Quarterly*, April, 1957. R. F. Wearmouth, *Methodism and the Struggle of the Working Classes* (1954) displays the same careful research which characterized his earlier volumes and shows that, while the Primitive Methodists were almost without exception Liberal or Labor in their sympathies, the Wesleyans were mostly Tories. Mary Morris, *Voluntary Organizations and Social Progress* (1955), deals with the nineteenth century philanthropic enterprises and the activities of the churches as well as with political movements and trade unions. Peter Brock, *The Political and Social Doctrines of the Unity of Czech Brethren in the Fifteenth and Early Sixteenth Centuries* (1957); W. O. Shanaham, *German Protestants Face the Social Question*, Vol. I,

*The Conservative Phase, 1815-1871* (1954); and Edwards Duff, *The Social Thought of the World Council of Churches* (1956) are all careful studies, the latter two being by Roman Catholic scholars. Shanaham emphasizes the negative effect of the "altar and throne" policy in Germany by which the church lost contact with the masses. Paul A. Carter, *The Decline and Revival of the Social Gospel* (1956), points out that while there was a revival of the Social Gospel in the United States during the 1930's, the pronouncements of the Protestant churches were increasingly ignored by the public press and exerted little influence. R. M. Miller, "A Footnote to the Role of the Protestant Churches in the Election of 1928," *Church History*, June, 1956, notes, among other things, that rarely has a party in power been turned out of office in good times. Charles Breunig, "The Condemnation of the Sillon: An Episode in the History of Christian Democracy in France," *Church History*, September, 1957, concludes that the "condemnation" discouraged any significant political action by Christian Democrats in France for more than a generation after 1910, raised the question as to whether there could be any independent political action without ecclesiastical supervision, and suggested that there may be a basic incompatibility between Catholicism and democracy.

The recent Survey of Theological Education in North America commissioned the writing of a symposium on the changing conceptions and roles of the minister from the time of the early church to the present. The resulting volume edited by H. Richard Niebuhr, *The Ministry in Historical Perspectives* (1955), not only sets the themes for a more extended treatment of the subject, it serves to illuminate the purpose of the church as it has been variously conceived from century to century. The practical aspect of the ministry is the subject of A. Tindal Hart, *The Eighteenth Century Country Parson* (1955) and A. Tindal Hart and Edward Carpenter, *The Nineteenth Century Country Parson* (1954). Theological Education is discussed by F. W. B. Bullock, *A History of Training for the Ministry of the Church of England 1800-1874* (1955), which provides many interesting glimpses of church life a century ago; by Kenneth Wadsworth, *Yorkshire United Independent College* (1954), which gives real insight into the efforts of the Free Churches to provide adequate ministerial training; and by Roland H. Bainton, *Yale and the Ministry* (1957), which in addition to telling the story of Yale Divinity School is a fascinating account of the shifting theological scene of New England. The issue of ministerial order has been a vexing problem for Anglicans in ecumenical discussions. Consequently Norman Sykes, *Old Priest and New Presbyterian: The Anglican Attitude to Episcopacy*, Pre-

byterianism, and Papacy since the Reformation (1956), is a study of real importance, for Professor Sykes lets the record itself pronounce the verdict as to the historic position of the Church of England on this issue.

Among the important Reformation studies are: R. H. Fife, *The Revolt of Martin Luther* (1957), which pulls together much of the recent Luther research as it bears upon the period prior to the Diet of Worms; E. Harris Harbison, *The Christian Scholar in the Age of the Reformation* (1956), an examination of the Reformers in terms of the age-old tension between Athens and Jerusalem which serves to remind us that the Reformation was a revolt of the scholars; R. M. Kingdon, *Geneva and the Coming of the Wars of Religion in France, 1555-1563* (1956); and J. K. S. Reid, *The Authority of Scripture: a Study of the Reformation and Post-Reformation Understanding of the Bible* (1957). Gordon Rupp, "Luther and the Doctrine of the Church," *Journal of Scottish Theology*, December, 1956, is a brief reminder of familiar points often forgotten. An important tool for those wishing to pursue Reformation studies in some depth is the series of bibliographical articles which have been published in *Church History*: E. A. Dowey, Jr., "Studies in Calvin and Calvinism Since 1948," December, 1955; Bard Thompson, "Bucer Study Since 1918," March, 1956; John Dillenberger, "Major Volumes and Selected Periodical Literature in Luther Studies, 1950-1955," June, 1956; and G. H. Tavard, "The Catholic Reform in the Sixteenth Century," September, 1957. Supplementing these articles is H. S. Bender, "The Historiography of the Anabaptists," *Mennonite Quarterly Review*,

April, 1957. With regard to the Anabaptists, George H. Williams has developed a typology which should be exceedingly useful for further studies in this area in his introduction to volume twenty-five of the Library of Christian Classics, *Spiritual and Anabaptist Writers* (1957).

Roman Catholicism in the United States is beginning to receive the serious attention of Roman Catholic scholars as a movement within the general context of American life. J. T. Ellis, *American Catholicism* (1957), is a general interpretive account by one of the ablest of the Roman Catholic historians. Louis J. Putz, ed., *The Catholic Church, U.S.A.* (1956), is a large book containing a score of incisive essays dealing with various facets of Roman Catholic life in the United States. T. T. McAvoy, *The Great Crisis in American Catholic History, 1895-1900* (1957), deals with the controversy over "Americanism" which culminated in the papal letter of condemnation in 1899. Many of the important documents in the history of American Roman Catholicism are included in a source book edited by J. T. Ellis, *Documents of American Catholic History* (1957).

*Religion in Life* has been publishing a series of bibliographical articles dealing with the literature of the various American denominations: Leo T. Crisman, "The Literature of the Baptists," Winter, 1955-56; N. H. Sonne, "Bibliographical Materials on the Episcopal Church," Summer, 1956; T. H. Spence, Jr., "A Brief Bibliography of Presbyterian History," Autumn, 1956; and R. M. Pierson, "The Literature of the Disciples of Christ," Spring, 1957.

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## Book Reviews

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### MONUMENTAL

*A Social and Religious History of the Jews.*

By SALO W. BARON. New York: Columbia University Press, 1957. Volume III, x + 340 pages; Volume IV, 352 pages; Volume V, 416 pages. \$15.00.

The writer of this review had the pleasure of hearing the original Schermerhorn Lectures (at Columbia University) upon which the present revised edition is based. Soon after the publication of these lectures it became evident that the scope of Professor Baron's work was worthy of enlarged treatment together with a more comprehensive statement of sources and their interpretation. Thus in 1952 there appeared the first two volumes of thoroughly revised material subtitled "Ancient Times." In the spirit of this previous work, the present three volumes constitute a continuation of the monumental analysis of Jewish life and thought in what the author calls the High Middle Ages, 500-1200. These range in extent from the pre-Islamic world in the age of Justinian, through a description of the role of the Jewish people under Mohammed and the succeeding caliphates, and concluding with the consolidation of Christendom throughout Europe.

The sweep of Professor Baron's learning is comprehensive, and he carries the reader along on the wings of his eloquence. For he combines within himself breadth of learning and the ability to transmit to his readers his own enthusiasm for and understanding of Jewish history. Thus this series becomes not alone a source-book for scholars, but a work to be read for information and for intellectual historic interest.

The general philosophy of history upon which the author's thought revolves is

stated in the first chapter of the opening volume in which he gives his interpretation of the inter-relationship of Jewish society and its religion. In Judaism there has emerged an indissoluble link between Jews and Judaism, in view of the physical alienation of the people of Israel from its early locale. Thus religion, possibly for the first time in western culture, became detached from geographic ties, and its original "natural" and "national" characteristics were transformed into a world hope for messianic redemption and world history. One can argue that this interpretation on the part of the author does not emphasize enough the folk-element in Judaism, and that even the universalism of the Prophets is grounded largely in their attachment to Jewish peoplehood and the territory of Palestine. But certainly the development Judaism has taken after 70 C.E. and the subsequent growth of Islam and Christianity, as treated in these volumes, can be traced to the qualities of universalism inherent in this Jewish concept of "history."

There is much first-hand testimony of the activity of the Jews under the three major civilizations of Byzantium, Islam, and Christendom. Living in the midst of violent changes and upheavals, the Jewish people were not alone objects, but subjects of history as well. They acted and re-acted to their environment, and left literary evidence which our author takes up in detail. Upon these, together with the writings of non-Jewish chroniclers of the period, he builds an architectonic structure of the social and religious status of Jewry in the Middle Ages.

This is not only history as a recitation of facts, verifiable to various degrees, but a



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The symposium in this issue is on "The Church's Responsibility for Society." The articles are "Rauschenbusch and Niebuhr: Brothers Under the Skin?" by Richard Dickinson; "Sociological Forms of Religious Expression in Western Christianity" by Frederick A. Shippey; "Social Attitudes of American Methodists 1919-1929" by Robert Moats Miller; and "Toward a Christian Social Ethic and Action" by Charles W. Fisher.

Also included in this issue are other articles by Roy Pearson, Robert O. Byrd, Kermit Eby and June Greenlief, Robert E. Fitch, David E. Demson, Harry M. Tiebout Jr., Malcolm Boyd, and Waldo Beach, plus book reviews and notices.

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re-study of Jewish spiritual achievements. The main documentation emanates from the following sources: (1) The Masoretic school which gave its final stamp of approval to the text of the Bible, (2) the new Bible translations and revisions, (3) the rise of schools of exegesis, such as under Saadia in Babylonia, Rashi in France, and Ibn Ezra in Spain, (4) the committing of the "Oral Law" to writing, and the continual re-interpretation of the Talmud by the Gaonim and later rabbis, (5) the composition of the legal codes and compendia, (6) the compiling of the first comprehensive Jewish prayer book, and the resultant creativity in the field of liturgical poems, hymns, and elegies, (7) the contribution of Jewish philosophers and scientists, (8) the serious rift in Jewish society with the development of the Karaite schism, (9) and the rise of sectarian and messianic movements. All these literary remains in the 700 years under consideration the author gives a thorough analysis, and they constitute the main burden of his treatment.

Throughout the work, in which the vicissitudes of Jewish living under foreign cultures are vividly portrayed, there runs a dual thread which characterized the history of the medieval Jewish communities in the Middle East and Europe, namely, the insecurity of Jewish life in a continually changing world, and the power and tenacity of Jewish communities to continue to live as identifiable entities. Neither the enforced conversions inflicted upon them nor the unspeakable indignities committed by the four Crusades caused these communities to flinch; like a reed they bent, but did not break. "Unlike the Persian religion, which entirely disintegrated, since practically the whole nation became converted to the new faith (i.e. Islam); unlike the Christian peoples, who, having spent their forces in the perennial sectarian struggles under Byzantine domination, now largely gave up their inherited creed, the Jews gained in strength under Islam" (Volume III, p. 99). Nu-

merous examples of this recuperative power may be culled from other parts of the European world. The prevailing force of the Jewish religion is attested by the fact that both under Islam and Christianity the term "Jew" became a synonym for "heretic," and every heresy was automatically referred to as "Jewish."

When the world finally remained divided between Christianity and Islam, the Jews became the mediators and purveyors of culture and commerce between the western and eastern portions. In the twelfth century, they began to play a significant role as transmitters of Eastern science and culture, particularly in the work of translations into Latin and Arabic. At the same time, with the Mediterranean basin largely in the hands of the Muslims, there was need for at least a minimal contact between the two regnant religious groupings, and as a result of this two-world dichotomy, "Jews gradually displaced the Syrians as the main commercial mediators between East and West" (Volume IV, p. 44).

It is particularly on the subject of the ill-fated Crusades that Baron gives a comprehensive and graphic picture of events and their reaction upon Jews. The year 1096 marked a turning point in Jewish history, and left a trail of blood and smouldering ruins in the Jewish communities from France to Palestine. There are eye-witness accounts of the havoc wrought and the decimation of thousands of Jewish lives. Professor Baron attempts to exculpate the Church as such from this guilt of bloodshed, but he cannot overlook the remarkable silence of Urban II when the news of the massacres reached him, nor that most bishops were too deeply engrossed in their own local struggle to hold on to their power "to care too much for what happened to the relatively small Jewish communities under their jurisdiction." The psychological effect of the Crusades was such that it created a barrier between Jew and Christian which was to last until modern times. For the

Jews it meant greater reliance upon inward spiritual strength, and the later re-telling of heroic acts of martyrdom helped to solidify their group life, and deepen the belief in the indestructibility of God's people. "In this proud and self-assertive formulation the lachrymose conception of Jewish history received a new dimension of deep morality and dignity, and as such became an eminent instrumentality of Jewish survival" (Vol. IV, p. 147).

Volume V treats of "Religious Controls and Dissensions." When the academies of Babylonia and their heads ceased to function, religious authority over the communities became localized. This was further weakened by sectarian differences and by pseudo-Messianic movements. The major break, and practically the only open one, was the Karaite schism, a revolt against the authority of the rabbis. While this sect has endured in small numbers down to our day, it did not succeed in gaining the ascendancy, and its greatest interest to us now lies in the literature which it has bequeathed.

A final word must be said about the notes which each volume contains. Almost a third of each book is devoted to bibliographical comments in which the author documents his conclusions by extensive reference to all available sources. The reading of the section of notes will in itself be profitable to the specialist, for here Professor Baron reveals his thorough familiarity with the wide-spread literature on the subject, and shows that his interpretation of Jewish history is constructed upon a scholarly restudy of source-material.

IRWIN I. HYMAN

*Syracuse University*

*He That Cometh.* By S. MOWINCKEL. Translated by G. W. Anderson. Nashville: Abingdon Press, 1954. 528 pages. \$6.50.

This monumental work treats in a thorough-going, comprehensive fashion a sub-

ject of vital interest to both Old Testament and New Testament scholars: the Messiah. Divided into two major parts it deals with the future king in early Jewish eschatology and the Messiah in later Judaism. The wealth of information, the profound insights, the skillful use of a great variety of sources, and the significance which this book has for a basic understanding of the Christological problem make it required reading for anyone who desires to grasp the full import of the meaning and significance of Jesus as he emerges from the pages of the New Testament. It is essentially a background book revealing the thought life of those who created the concepts which ultimately resulted in the central tenets of Christian theology.

In Part I Mowinckel deals with the Old Testament concept of the king and the servant in their relationship to the idea of the Messiah. According to Mowinckel all authentic Messianic passages are post-exilic. Since the Messiah was originally a political figure it is necessary to examine the ancient conceptions of kingship. An examination in this connection of Egyptian, Mesopotamian, Hittite, and Canaanite sources leads Mowinckel to the conclusion that though differences existed as to the idea of the divinity of the king throughout the ancient Near East, "the king was a kind of god on earth" and sometimes, as in Egypt, even more. Rejecting Engnell's extreme view of the deity of the Israelite king, Mowinckel affirms that Israel viewed its king as endowed with superhuman power and wisdom (p. 66). "He is a divine being" but at the same time remains a man (p. 69). He is the son of Yahweh, but by *adoption* (p. 78). The destiny of the nation is in the hand of the king so that Israel's conception of kingship points forward to a future hope. The Messiah is an eschatological figure whose basic nature derives from the Israelite conception of kingship. Through the influence of Persian eschatology and the hope of the restoration, Judaism ultimately

developed its own eschatology with the Messiah as the future, eschatological realization of the ideal of kingship (p. 156).

From the concepts of kingship Mowinckel then turns his attention to the Servant Songs. In spite of the fact that they "were not intended to be Messianic" (p. 187), application of them to Jesus Christ since the early days of Christianity leads Mowinckel to a careful examination of these poems. In his view the servant is a prophetic figure based upon some historical person. But at the same time he is a future personality seen by inspired imagination (p. 249) whose *life* is his real work: "to bring Israel back to Yahweh" (p. 255). Of special interest is Mowinckel's view of the resurrection of the servant based on the poem in Isaiah 53. The reviewer leaves it to the reader to determine whether Mowinckel's exegesis is sound at this point; the writer is not convinced.

In Part II Mowinckel treats of the Messiah in later Judaism by which he means the Judaism of the Hellenistic period and onwards. According to Mowinckel the eschatology of Judaism of this period was strongly dualistic which resulted in an otherworldly element which in turn brought about a strong emphasis upon individualism.

The Messiah continued to be an earthly, historical figure of the Davidic line who will appear when evil has reached its greatest height. But he will be preceded by a forerunner, Elijah being most frequently mentioned in later Judaism. The Messiah's mission is to bring "the glad tidings of Israel's redemption and her coming glory, of peace and salvation" (p. 311) and for this purpose he has special equipment. In contrast to Christian thought, "Judaism knows nothing of a suffering, dying, and rising Messiah" (p. 327).

Since the phrase which Jesus uses most frequently to express His mission and sense of vocation is "the Son of Man" (p. 346), Mowinckel devotes a long chapter to this subject. Mowinckel points out that orig-

inally beginning with Daniel 7, the Son of Man is not a personal Messiah. Rather he is an eschatological figure whose coming means the end of the heathen empires of this age. It is only later that the two are identified and the Son of Man takes on the national, this-worldly characteristics of the Messiah. Hence "the expression 'the Son of Man' was a . . . comprehensible designation of the eschatological, heavenly deliverer, in whom they believed, and for whom they waited; and this designation conveyed also certain essential things concerning his nature and being. It is characteristic of him that his appearance is human, and that he has certain human traits, although he belongs to another sphere, that of heaven" (p. 364f.). He was called the Son of God: "the paradox of 'the Man' is that, in spite of his name" . . . he is "a divine being" (p. 373). He will come forth from his place beside the Lord to effect the ultimate, eschatological judgment of the world.

All of this is intended only to lead up to the message of Jesus about the Son of Man. Jesus' use of the phrase proclaims boldly the original paradox, that he, who will one day come with the authority of God, is called "the Man" (p. 445f.). Jesus thought of himself as the Son of Man but transformed the current view with the thought that "the Son of Man will be rejected, will suffer many things, will die, be buried, and rise again on the third day" (p. 449; see Luke 9:22).

Drawing from a multitude of both ancient and modern sources, Mowinckel here presents as comprehensive a survey of the topics under discussion as this writer has ever seen. The one principal gap which the reviewer noted was the almost complete lack of the use of the Qumran documents to clarify further the Messianic concepts of later Judaism. The book is greatly enriched by copious footnotes and an extensive bibliography of 26 pages as well as fourteen extensive notes. Always stimulating, at-



times provocative, this book cannot fail to raise one's understanding of the development of the Messianic idea up to and including the time of Jesus himself.

H. NEIL RICHARDSON

*Boston University*

### "WHAT'S RIGHT" WITH WELLHAUSEN

*Prolegomena to the History of Ancient Israel.*

By JULIUS WELLHAUSEN. New York: Meridian Books, 1957. xvi + 552 pages. \$1.95.

Paradise Regained is always different from Paradise Lost. The naive innocence before the Fall gives way to a more mature one which understands and therefore appreciates its situation more fully for having experienced the Fall. Analogously, the contemporary conservatism which characterizes much of Old Testament research is a Conservatism Regained. It differs greatly from the Conservatism that was Lost sometime between 1850 and the First World War. It has learned much from the intervening experiences. What those experiences were is well-known to all readers of this Journal. They have been most closely associated with the name of Julius Wellhausen, whose classic summary of the "higher criticism" of the Old Testament is now available at nominal cost in a Meridian paperback.

This book is a reprint of the Edinburgh edition of 1885, which includes the English translation of the second German edition of the *Prolegomena* and Wellhausen's article, "Israel," from the ninth edition of the *Encyclopaedia Britannica*. The article comprises 120 pages of the present book, and covers the entire social and religious history of Israel from the Exodus to the first century A.D. It thus provides a connected account of the history, for which the larger volume was properly prolegomena. This latter work is not merely Pentateuchal criticism, however. It contains a tremendous

amount of material on the history of Hebrew ideas and institutions. Part One surveys the history of worship (sanctuaries, sacrifices, feasts, priesthood, in order). Part Two deals with the history of tradition. It begins with an analysis of the Chronicler's religious viewpoint and his use of sources, and moves back through Judges, Samuel, and Kings to the Pentateuchal narrative. Here the critical position for which Wellhausen is most famous is stated and defended in great fulness. Part Three considers the main characteristics of post-exilic legal activity and its consequences for the development of the canon and the cessation of prophecy. It concludes with a history of the Israelite theocracy, both as an institution and as an idea.

It has become the fashion lately to blame Wellhausen for most of "what's wrong" with the Bible-reading world's present estimate of the Old Testament. Such a judgment is a good example of scholarly One-upmanship, committed at the expense of an opponent who cannot possibly get in the last gambit. But it is not only unsporting; it is, to a significant degree, untrue. To be sure, many of the Wellhausen conclusions and, what is perhaps more important, assumptions have been widely rejected in recent years. But there is a surprisingly large number which the latest commentaries and textbooks retain, wholly or with modifications. If you don't believe me, read the book.

JAMES M. WARD

*Syracuse University*

### THE BIBLE

*The Hebrew Iliad.* The History of the Rise of Israel under Saul and David. Translated from the original Hebrew by ROBERT H. PFEIFFER, with general and chapter introductions by WILLIAM G. POLLARD. New York: Harper & Brothers, 1957. 154 pages. \$2.50.

It is the contention of Mr. Pollard—Executive Director of the Institute of

Nuclear Studies at Oak Ridge turned Episcopalian clergyman—following W. R. Arnold and R. H. Pfeiffer, that biblical Israel's "first written literature consisted of two magnificent epics, one of which is technically known in the Old Testament as "The Early Source of Samuel," and the other as "The J (or Jahvist) Source of the Pentateuch." Written in a very similar style, they form a complementary pair in much the same way as do the two Homeric epics of the Hellenes. "For two centuries—from about 950 B.C. in the middle of Solomon's reign to the time of Amos in 750 B.C.—they constituted, apart from routine and court annals, the primary literature of Israel . . . the titles *The Hebrew Iliad* and *The Hebrew Odyssey* have been chosen here to designate these two epics . . ." (Intro., p. 8). It is the priest Ahimaaz, son of Zadok, David's chief priest, who probably wrote the Hebrew "Iliad," constituting the original materials in Judges, I and II Samuel, and I Kings, "after its text has been extricated from the other later materials with which it has become intermixed . . ." (p. 9).

Following the Introduction (pp. 7-25), the reader is provided with Prof. Pfeiffer's own translation of Ahimaaz' history—divided by Pollard into 17 chapters. "The epic," Pollard writes (p. 25), "divides itself so naturally and easily into these chapters that one is led to wonder whether Ahimaaz may not have had such divisions in mind when he wrote it." Each is provided with a title and a brief introduction—beginning with Jud. 17 and ranging through I Ki. 2 (see the "Page Index for Bible Reference," pp. 153-4). Finally, Appendix I (pp. 123-140), consisting of a group of stories culled from Jud. 4-16, "which come from the same literary period and style as that of Ahimaaz and which could conceivably have either been written by him or at least included in his work" (p. 121; including the Song of Deborah in Pollard's own version, cf. p. 25),

and Appendix II (pp. 142-151), consisting of "Selections from the Late Source of Samuel" (from I Sam. 1; 2; 3; 7; 8; and 17).

The onus of proof is on the innovator. I know of no way of proving that Ahimaaz was the author of any part of the Former Prophets; any one of a number of inconspicuous—and conspicuous—characters mentioned in the Bible can be—and several of them have been—designated as such. The question of authorship aside, hardly anyone today disputes that fact that Judges, Samuel, and Kings contain what Pfeiffer has described as "the outstanding prose writing and historical masterpiece of the Old Testament." So it is good to have it—a major part of it anyway—in this convenient form and in Dr. Pfeiffer's fresh and direct translation.

HARRY M. ORLINSKY

*Hebrew Union College—Jewish Institute of Religion*

*Understanding the Old Testament.* By BERNHARD W. ANDERSON. Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1957. xxiii + 551 pp. \$5.95.

For decades there has been a need for good college texts in introductory courses in Bible. This volume, a companion to the recent *Understanding the New Testament*, is a major attempt to fill this need. Its format is excellent: generous length, well bound, clear illustrations and clearer chronological tables, excellent index and bibliography. Each chapter begins with a statement of purpose and ends with a summary and evaluation of ground covered.

For the sake of the beginner, footnotes are at a minimum, but the initiated reader will have no difficulty in recognizing the footprints of contemporary scholars (Albright, Alt, Eichrodt, von Rad, *et al.*). The book is not presented as a piece of original research, but as an introduction on the college level to the current picture of the OT.

Sixteen chapters divided into three major sections make a convenient approach to the many facets of OT thought. "Thought" is used here advisedly, for this is not a history in the sense of Mould's older book, nor is it a conventional approach by individual books. The Introduction states the subject clearly as "Israel's Sacred History," i.e. "the narrative of God's dealings with man" as preserved in the community of faith that we know as Israel.

Section One surveys the formation of the covenant community, interpreting the Exodus event (from burning bush to conquest) as determinative for OT religion, followed by a clear and illuminating discussion of the "Confederacy" (amphictyony) from Joshua to Saul. Part Two traces the breaking of the Covenant as "Israel becomes like the nations," including the kings' lust for power, a remarkable analysis of the Yahwist's theology of history and the role of the prophets (in Isaiah the results of current thought are most vividly seen.) in the closing days of Israel and Judah. Finally the balance of the OT is covered in "The Covenant Community is Renewed." Most noteworthy are the clarity with which Ezekiel is set forth, the placing of P in the Exilic period, and the discussions of II Isaiah and Job which provide excellent introductions to *The Interpreter's Bible* treatments.

The primary strength of the book is its integration of the complex web of contemporary scholarship, as well as a similar integration of the diversity of the OT itself. Here one is given the overall picture of the OT as well as the individual contributions made by literary criticism, form criticism, archaeology, all held in balance by the approach of biblical theology.

This means that this is not an easy text to use. Many a professor will need to change approaches and accents that he has been using for years. If he has been sluggish in keeping up with his field, he will have much reading to do. The prosaic factitious-



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ness and conservatism of the American student will balk at thinking theologically. The text is meat, not milk for babes, and is designed for students of college calibre.

This reviewer has difficulty with some aspects of Anderson's approach. For example, the author tends to read the OT through Christian eyes as in II Isaiah and Job. The wisdom literature protrudes somewhat awkwardly from Anderson's general organization of his material. Perhaps the relationship of the wisdom literature to the main stream of OT thought is the major unsolved problem of OT theology. There is a tendency toward conservative orthodoxy, just as a former generation tended in the opposite direction. Yet overall the book is exceedingly well done. One will agree or disagree with the author not so much on the basis of what he says, but on the basis of the hermeneutical approach which the reader brings to the OT.

While designed as a text, actually the book can well serve a larger audience, such as: the theological student whose ideas of the OT are unsettled and scattered; the kind of inquiring layman stimulated by discoveries like Qumran or books like *The Interpreter's Bible*, which the church is now producing; the minister who feels out of touch with what has been going on since he left the seminary—to say nothing of the professor himself.

LIONEL A. WHISTON, JR.

*Eden Theological Seminary*

*Essays in Typology.* By G. W. H. LAMPE and K. J. WOOLLCOMBE. Naperville, Ill.: Alec R. Allenson, 1957. 80 pages. \$1.50.

The essay by Lampe on "The Reasonableness of Typology" shows that down to the rise of critical historical study Christians shared the biblical outlook and easily found in the Old Testament a clear testimony to the gospel story. The Bible, taken as a unity, was freely interpreted in terms of

allegory and typology. With the rise of critical study the Christian reader found that he no longer shared the presuppositions common to the biblical writers and the Christians of earlier centuries. Recently typology has regained some favor. (One important book on the role of typology in the Bible is Goppelt, *Typos*; it is not mentioned in these essays.) Lampe holds that the Bible is in a real sense a book about Christ, and that the Christian "will see a recurring rhythm in past history which is taken up more fully and perfectly in the Gospel events" (p. 27). This point of view was held by Jesus and the New Testament writers. The history is taken seriously, and "there is a real correspondence between the type in the past and the fulfilment in the future" (p. 30). This is different from allegory, which takes no real account of history but looks for hidden meanings and symbolism. "Typology must rest upon authentic history . . . with due regard for the literal sense of Scripture" (p. 38).

Woollcombe deals with "The Biblical Origins and Patristic Development of Typology." He distinguishes typology from fulfilment of prophecy and from allegory. "Typological exegesis is the search for linkages between events, persons or things within the historical framework of revelation, whereas allegorism is the search for a secondary and hidden meaning underlying the primary and obvious meaning of a narrative" (p. 40). Judaism already had allegorism and the study of the fulfilment of prophecy as methods of handling the Old Testament, but historical typology, Woollcombe finds, "came into existence with Christendom" (p. 42). The thing which typology did—the Alexandrian fathers were sometimes deficient here—was to hold fast to the reality of history; it respected the Old Testament pattern or type as a real if lesser expression of what found its clear and central expression in the direct gospel story.

Typology may be examined historically;



then it is clear that the typological method of interpreting the Old Testament is present in the New Testament and in later biblical interpretation of the Church. Typology may also be studied as a modern method of interpreting the Bible. It then is a part of biblical theology. As Lampe and Woollcombe emphasize in these valuable essays, typology must be held within bounds. Woollcombe gives four guiding clues: "confine typology to the search for historical patterns within the historical framework of revelation"; "reject spurious exegesis and Hellenistic allegorism as means of discerning the patterns"; "insist that the identity between the type and the antitype must be real and intelligible"; and "use it solely for expressing the consistency of God's redemptive activity in the Old and in the New Israel" (p. 75). The assumption in typology is that God is behind the biblical history and that there is consistency in his working. In biblical theology these assumptions have a place, but they need to be used with restraint or typology becomes a highly subjective study.

FLOYD V. FILSON

*McCormick Theological Seminary*

*Christ in Prophecy*: DR. PAUL HEINISCH, translated from the German by WILLIAM G. HEIDT. Collegeville, Minn.: Liturgical Press. xi + 279 pages. \$6.00.

This study in prophecy is the third volume in a series on the Old Testament by Dr. Heinisch. It is copyrighted by The Order of St. Benedict and bears the imprimatur of Bishop Bartholome of St. Cloud. As may be expected the book is fully in harmony with the positions and traditions of the Roman Catholic Church, making only such recognition of critical biblical scholarship as may meet the approval of the Church.

The book begins with a brief survey of the ways in which neighbors of the Hebrews

sought to wrest from the future its secrets. It ends with a brief survey of "Non-Jewish Messianic Hopes." The chapters in between first trace Jewish and Christian Messianic belief from early writings through the Apocrypha. Having established historical sequence, the author then goes on to discuss "Prophetic Form and Fulfillment," "Christ in Type," and "The Messiah's Mother." Protestant readers, even the most conservative, will have greatest difficulty with the chapter last mentioned. The author admits that there are "only three passages which refer to her in the literal sense: Is. 7:14; Mic. 5:2-3; Jer. 31:22" (p. 239). But then he goes on to draw heavily from other biblical passages, particularly from Canticles. This is justified with the statement, "Beginning with Hippolyt, Ephraem, and Ambrose, spiritual writers have applied the praises of the bride in the Cantic to the mother of God" (p. 244). This is scarcely prophecy, but it does give a clue to the writer's purpose. He begins with the traditionally accepted predictive passages and moves on quickly to passages of praise and glorification. The reader feels at times that the author is more skillful with eisegesis than exegesis.

In the chapter entitled "Christ in Type," the author recognizes the wisdom of basing exegesis upon the literal sense of the text, as advised in the encyclical *Divino afflante Spiritu* (Sept. 30, 1943), but goes on to say, "Nevertheless, . . . the Old Testament contains a second, or typical sense in numerous passages" (p. 212). "The sacrifice of Isaac, the paschal lamb, and the manna are types of the Blessed Eucharist" (p. 213). He admits that the writer or prophet knows nothing of this typical meaning, but, "The primary author of Sacred Scripture, the Holy Spirit, must have willed each specific typical relationship" (p. 213).

The writer slips occasionally as he seeks to portray the prophet as a child of environment but also an instrument of the Spirit.

For instance in dealing with Isa. 7:14 he carefully shows that Isaiah is predicting the birth of Jesus centuries later, but in his discussion on p. 206 he uses this same passage to show the prophet's lack of perspective and says, "Emmanuel *is* (italics the author's) a child when the land is devastated by Tiglath-pileser." Is the author trying to say that Emmanuel is another "type"?

As noted before the purpose of this book is not to give a critical exegesis. The author seeks only to show the great purposes of God in history and the fulfilment of the hopes and expectations of his people. In this he succeeds admirably. While some of us may disagree with exegetical method and historical interpretation, we shall nevertheless join wholeheartedly with the author's faith in the eternal purposes of God and the place of the Messiah in those eternal purposes.

WALTER G. WILLIAMS

*The Iliff School of Theology*

*The Mosaic Eschatological Prophet.* By HOWARD M. TEEPLE. Philadelphia: Society of Biblical Literature, 1957. xiii + 122 pages. \$1.50.

This is volume X in the valuable Monograph Series of the *Journal of Biblical Literature* and represents, in abbreviated form, the author's doctoral dissertation presented in 1955 at the University of Chicago. This thesis sets forth and evaluates the evidence for the hypothesis that among some Jewish groups and in the early Christian Church there existed a belief that in the new age there would arise an eschatological prophet, either Moses *redivivus* or one like to him (Deut. 18:15f.).

The author has marshalled the evidence for such belief in competent form and gleaned the field to the uttermost corner and has shown judicial sense and critical skill in the evaluation of the varied testi-

mony. He has demonstrated clearly that such an expectation was "in the air" though there was no general agreement as to the person of the prophet: Elijah, Jeremiah, and Joshua appear as candidates for the rôle in addition to Moses. The relation of this eschatological prophet to the Law is set forth and the question of a New Law is discussed. Here the writer makes his main contribution and in doing so he makes ample use not only of the Talmud and other Jewish sources but lays under tribute the recently discovered Qumran Scrolls and the Damascus Document. These latter documents throw considerable light on this main question and the author has dealt adequately with them. Perhaps more consideration might have been given to the "*Book of Hagu*" and to Rabin's interesting suggestion that this represents something closely akin to the Mishna and may even be the Mishna itself. In his discussion of *the Servant of Yahweh* the writer finds elements of value in Engnell's interpretation along the lines of sacral kingship, though he rejects the theory itself, and dissents rather strongly from Mowinckel's theory. But surely the distinction between king and prophet in the Old Testament is a real distinction which may not be bypassed in the facile fashion of the author (p. 61). In his discussion of the N.T. references the writer finds many instances of typology but surely goes too far when he terms the use of the word "exodus" in Luke 9:31 a mere coincidence. The use of that term by Luke was surely deliberate and intended to emphasize the fact that what Jesus was about to accomplish could not be expressed in anything less than the greatest term of the O.T.

The author reaches the conclusion that the idea of the eschatological prophet was not standardized but fluent. He has made his case and made it well. It is perhaps slightly unfortunate that the work is marred somewhat by numerous slips in printing:

initial or medial sigma appears for the final sigma (pp. 11, 34), iota subscript is omitted (p. 37), while Hebrew words are occasionally misrepresented (pp. 20, 21, 44). Nevertheless this volume is worthy of its place in this useful series.

JOHN PATERSON

*Drew Theological Seminary*

*The Gospel of Luke.* By WILLIAM BARCLAY. Philadelphia: The Westminster Press, 1957. 314 pages. \$2.50.

This book, first published in Scotland under the auspices of the Church of Scotland, is the second in the American published series under the title of *The Daily Study Bible*. Its author, Mr. Barclay, a lecturer in New Testament at the University of Glasgow, has attempted to make the results of modern scholarship available to the non-technical reader, and as the reviewer reads the book, he has the feeling that this is well done.

There is an extensive table of contents setting forth under some interesting headings the various sections of the Gospel as he has chosen to deal with them. The introduction almost too quickly accepts the traditions of authorship. But it does set forth clearly the characteristics of Luke's gospel so as to give the reader a better understanding of the background, point of view, and emphasis in preparation for study. The book continues with small passages of Mr. Barclay's refreshing translation of Luke followed by background material, explanation and interpretation.

This book gives evidence of very capable scholarship. The translation of particular Greek words is used sparingly but effectively to throw light on proper meaning and emphasis in given passages. Mr. Barclay draws on Roman, Greek and Hebrew sources to clarify ideas. For example, he gives the reader some excellent background in such areas as: the priestly group and

function (pp. 3-4); the ancient ceremonies of circumcision, redemption of the first born, and purification after childbirth (pp. 18-19); the nature and role of Scribes and Pharisees (pp. 157-163) and their relationship to the "people of the land" (p. 206). Interesting also is his repeated equating of Jesus' actions with the rabbinical standards.

There is again and again in this volume the pointing up of vital ideas or the bringing of new insights to the reader. Only a few of these can be listed here: his suggestion that the doctrine of the inspiration of the scriptures must be formulated in light of the first four verses of Luke, the suggestion of the new idea of God set forth by Jesus (p. 210), the conclusion that Jesus did not believe in total depravity (p. 212), and a good explanation of the difficult passage on divorce (p. 219).

Mr. Barclay has the skill of making clear and meaningful the essential ideas in a passage. Combined with his scholarship is the use of good illustrative material which further makes the book readable and helpful.

JOHN W. PHILLIPS

*College of Puget Sound*

*Promise and Fulfillment: The Eschatological Message of Jesus.* By W. G. KÜMMEL. Naperville, Ill.: Alec R. Allenson, 1957. 155 pages. \$2.50.

This is a translation of the third edition of Kümmel's important work, the first having been published in 1945. His prior discussion of the eschatology of the gospels in *Theologische Blätter* appeared in 1936, the year following Dodd's *Parables of the Kingdom*, and about the same time as Wendland's *Eschatologie des Reiches Gottes*, Otto's *Reich Gottes und Menschensohn*, and Hering's *Royaume de Dieu et sa Venue*. Kümmel's continuous work on the eschatology of Jesus reflects the movement of scholarship over two decades and in the

opinion of the present reviewer represents the best guide we have to the fundamental questions at stake. We are fortunate now to have the work in English. It is worth noting that he sees this aspect of the historical Jesus as recoverable in good measure. "However correct it is to say that the New Testament speaks of Jesus only as the object of its message, it is wrong to let this historical Jesus be merged into the apostolic message as found in the New Testament, in other words to exclude the message of Jesus Himself. In the *oldest* traditions of Jesus' message, to be ascertained by critical methods, we meet with the Jesus whose *historical* message alone confirms the correctness of the apostolic message."

Kümmel's method is to set forth main aspects of Jesus' outlook by serial discussion of relevant sayings. The book is mainly a succession of exegetical studies, with final judgments as to the genuineness or secondary character of the given sayings, and cumulative presentation of Jesus' position on the basis of the former. He deals also with certain actions of Jesus. His treatment of the larger meaning of the eschatology is brief but he lets the reader know where he stands in recent theological discussion of the hope of the kingdom. Kümmel cites countless relevant works and is especially to be commended for his wide acquaintance with American scholarship.

The author concludes that Jesus expected the imminent consummation and manifestation of the Son of Man. An interim would intervene between the resurrection and the parousia, but Jesus did not envisage or speak of the establishment of the church. He recognized, however, that the Kingdom had come already in himself and his own work. The relation between this present aspect and the future event is the crux of the problem for Kümmel, illustrated by his title. The key to the matter lies in Jesus' saying that those who rejected him would

be rejected by the Son of Man at his coming. Jesus used apocalyptic terms, but his message represents eschatological promise, not apocalyptic instruction.

The theme of the book can be defined negatively. The author seeks to refute Schweitzer and Werner in their purely futurist position. He opposes Dodd's realized eschatology. He disagrees with those like Sharman who would water down or exclude the eschatological sayings. He objects to the corporate view of the Son of Man urged by T. W. Manson. He finds the tradition often more reliable than Bultmann does, and cannot accept the existential or non-historical interpretation of the future judgment. He denies the presence of Suffering Servant conceptions in the mind of Jesus. Of special interest is his rejection of the view that is more and more making itself felt that for Jesus the idea of resurrection and that of parousia were one and the same (Lightfoot, Jeremias, Glasson). He finds no real evidence in recent work in Scandinavia and elsewhere that Israel had a messianic pattern from Oriental kingship ideas which would have combined elements represented by such different titles as Messiah, Servant and Son of Man. Kümmel also denies that we have sufficient evidence in the gospels to say that Jesus changed his mind in the course of the ministry as to the time or manner of the coming of the Kingdom (Schweitzer, Cadoux, etc.). His main concern is to insist that Jesus was genuinely concerned with time and with a future consummation. The reviewer's chief hesitations as to the reconstruction are first at the point of his identification of the "realized" aspect of the Kingdom with Jesus' own self-consciousness as Son of Man designate, and secondly at the point of the interim posited between resurrection and parousia.

AMOS N. WILDER

Harvard Divinity School



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*The Holy Spirit and Eschatology in Paul.* By NEILL Q. HAMILTON. (*Scottish Journal of Theology Occasional Papers*, No. 6.) Edinburgh: Oliver and Boyd Ltd. vii + 94 pp. 8s. 6d.

This readable and instructive work was done at the University of Basle under the supervision of Oskar Cullmann as part of the requirement for the degree of D.Th. The first 40 pages are a summary of Paul's ideas about the Spirit and eschatology, while the remainder of the volume is an appraisal of the consistent eschatology of Albert Schweitzer, the realized eschatology of C. H. Dodd, and the existential eschatology of Rudolf Bultmann. It presents therefore an orientation with reference to these three outstanding scholars which in itself makes this a valuable study.

It is difficult to summarize the author's own summary of what Paul has to say about the Holy Spirit because of the conciseness of the presentation. But the general thesis is that the doctrine of the Spirit can be comprehended only in its relation to the doctrine of Christ. In other words, Christ is the key to the understanding of Spirit. One might almost call II Cor. 3:17—"The Lord is the Spirit"—the text of this research. Lord and Spirit stand in a relationship of interchangeability, if not of complete identity in Paul. The identification is observed from the time of the resurrection, after the Spirit has itself been the agency by means of which God raised Christ from the dead. The Spirit is the Spirit of the Lord, the Spirit of Christ. Therefore the risen Lord is essentially nothing else than the Holy Spirit. At the resurrection the Lord became a life-giving Spirit. The Spirit therefore not only raised Christ from the dead, but will also raise all believers at the general resurrection.

The latter conception introduces the relationship of the Holy Spirit to time. The resurrection of Christ as the first-fruits implies a general harvest in the future. The

Spirit is the pledge of that final resurrection. Moreover, in Pauline thought the Kingdom of God is a development of the future. It is still outstanding. It is the sphere of the future blessings of redemption, and our author states, "We may conclude that this connection of the Spirit with the Kingdom of God further proves our point that the Spirit belongs primarily to the future age." Furthermore, "In Paul the future age has broken into the present in the action of the Spirit." The Spirit therefore becomes the inner dynamic of the Christian life, creating a tension which can never be resolved until it experiences fulfillment in a future manifestation of the Kingdom of God.

This future seems to be taken by our author in a strictly chronological sense. It is an eschatology of a literal, lineal type. Albert Schweitzer's interpretation of the New Testament on the basis of a thoroughgoing eschatological concept is commended for emphasizing the importance of this element and for taking it in a chronological sense, as well as for retaining a conception of Spirit. But it is found wanting when it consigns all eschatology to obsolescence. Dodd is criticized for eliminating the chronological element and reducing all eschatology to a present experience. Bultmann meets with hearty approval for his exegesis. He understands Paul's eschatology in the true sense. But yet he discards Paul's ideas in favor of an eschatology molded in terms of existentialism, of which our author will have no part.

All three of these scholars come in for sharp criticism because of their philosophical views. Schweitzer is Hegelian; Dodd is a Platonist; Bultmann is an existentialist. The critic seems to feel that when a scholar accepts a system of philosophy and uses it as a vantage point from which to state his interpretation of Paul, he thereby disqualifies himself. The main weakness of this research, as I see it, is that its author

appears not to realize that any researcher, whether conscious of it or not, inevitably assumes a philosophical position; and if he is not conscious of the position he assumes, he is likely to shift from one inconsistent position to another in the course of his work. To chide us because we do not accept the first-century ideas without reservation is to condemn us because in the doctrine of the Spirit we do not accept an uncritical animism as the perspective within which our thinking moves.

Bultmann is credited with inaugurating the enterprise of demythologizing the New Testament. The fact is, however, that all three of these scholars have engaged in the same process. Indeed all of us do that all the time as we interpret the Scriptures. We try to extract meanings from the quaint, colorful ancient vocabulary and then state them to our people in our own idiom. Some do it more than others, but I see no possible way of avoiding this continuous effort at restatement in the language of our time.

S. VERNON McCASLAND

*University of Virginia*

*The Book of Revelation.* By THOMAS S. KEPLER. New York: Oxford University Press, 1957. ix + 232 pages. \$4.50.

This commentary was written in response to many requests which Dr. Kepler received from ministers who had heard his lectures on the Book of Revelation at ministerial conferences. He here gives ample evidence of intimate acquaintance with the literary background of the Apocalypse as found in the apocalyptic writings of which Revelation is so distinguished a representative. In the course of his interpretation of the Book he cites a comprehensive list of the biblical, Apocryphal and Pseudepigraphical references in which are found the patterns of pictorial language which the author of Revelation so constantly and masterfully uses, and acquaintance with

which helps so greatly toward the right understanding of this unique New Testament writing.

In his introduction Professor Kepler sets forth succinctly and clearly: the general nature of apocalyptic writings; the problem of the authorship of Revelation; the gradual, and by certain groups vigorously contested, reception of the book into the New Testament canon; seven major methods of interpretation which have been employed in trying to set forth its message; and the general outline of the development of the message of the writer.

He believes that the author was one of the early church leaders who bore the name John, but which John is uncertain. Internal evidence is believed to indicate that he was a Jew who had never seen Jesus. That he learned Greek in the later years of his life is evident from the fact that he does his thinking in the Hebrew idiom, and writes in grammatically faulty Greek. He was, however, "a literary genius" whose "skilled artistry gives us one of the most important and interesting apocalyptic writings in the history of religion."

The book is dated by Kepler in the time of Domitian, who was the first of the Caesars to demand that the worship of himself as emperor be extended throughout all the provinces. Those who failed or refused to conform to this demand became subject to violent persecution, at times to death. The author of Revelation had because of his own Christian testimony been sent as a prisoner to the Isle of Patmos where he received the gist of the message which later, after his release, he amplified into "one of the greatest of apocalyptic writings." Dr. Kepler divides the Book into seven acts and ten scenes, with three parentheses, and a prologue and an epilogue. The essence of the unfolding message is: the exalted Son of God is resident among the churches; the Eternal Creator is on His throne working out His plan for all history; the righteous

have already won a victory in a contest in the heavens and that conflict has been transferred to earth; God's wrath is about to be visited on the world of sin and the fall of the great harlot, the Roman empire, is imminent; and the Holy City of God is to be established among men, and in it all those whose names are in the Book of Life will find their eternal home.

Although this reviewer would outline the book in an essentially different way, and at particular points would state the thought somewhat differently, he regards this commentary as a work of high value for laymen, and for ministers as well who may have found the Book of Revelation baffling reading.

JOHN W. BAILEY

*Berkeley Baptist Divinity School*

#### CHURCH HISTORY

*Christianity and Classical Culture.* By CHARLES NORRIS COCHRANE. New York: Oxford University Press, A Galaxy Book, 1957. vii + 523 pages. \$2.95.

The Oxford Press has done us a great favor in adding this important book to its growing list of Galaxy Books.

Professor Cochrane's work has become a virtual landmark in the study of the early period of the history of the Christian Church. Written at a time when the possible relationships and interplay between Christianity and the Graeco-Roman Culture into which it emerged were almost unrecognized and unexplored, when study of the Classics frequently ended before the advent of the "Christian era," when study of Classical Culture was apt to end sharply at about 200 A.D. with the later years dismissed as a period of decadence for which Christianity may have been largely responsible, *Christianity and Classical Culture, a Study of Thought and Action from Augustus to Augustine*, went far toward introducing

a new approach to and understanding of the period between 50 B.C. and 400 A.D.

The work is divided into three parts. The first part is headed "Reconstruction." Here a background is laid for the reconstruction of the imperium undertaken by Augustus which reveals that the "Cult of the Caesars" was related more to the Classical theory of human nature than to any Oriental ideals of kingship. The Augustan reconstruction is analyzed clearly and in great detail. Chapter IV, *Regnum Caesaris Regnum Diaboli*, is a first rate survey of the religious and social life of the Empire.

Part II treats the "Renovation." Here we are shown why and how the emperors finally recognized, accepted and adopted Christianity as a means of helping preserve the Empire. The processes by which Christianity was threatened with becoming an "imperial success-philosophy" in the hands of "its generous and powerful benefactor" are traced with deep perception. The processes by which it escaped this fate are laid out with equal clarity. Julian's radical program of "renovation" receives excellent treatment. The entire section leaves a sharp impression of "renovation" in Christianity as well as in the Empire.

Part III deals with "Regeneration." Here enters the "study of the Christian world-view . . . a society regenerated by the acceptance of Christian truth." Athanasius is the prime expositor of "Christian truth" and Ambrose and other Western Fathers are cited as examples of the developing "world-view" which culminates in Augustine and "The City of God."

The book is not easy reading. Professor Cochrane's mastery of the whole field of Classical Culture is in wide evidence. His mastery of the history of the Christian faith is nearly equal. The detail and the penetration are superb but demand close attention and make rereading and reworking a necessity. The price places the book within the reach of students of classical



history, students of ecclesiastical history, ministers and concerned laymen. This book should be bought, placed on the shelves, taken down frequently for reworking. Every time it should have something new to say to the careful reader.

RICHARD C. WOLF

*Oberlin College*

*The Graduate School of Theology*

*The Beginning of the English Reformation.*

By HUGH ROSS WILLIAMSON. Sheed & Ward, 1957. 113 pages. \$2.50.

The author of this interpretative sketch is a recent convert to Roman Catholicism who for twelve years prior to 1955 had been an Anglican clergyman out of a Congregationalist background. But Williamson has also had a career as a man of letters, both before and during his period in the ministry. He has written, for example, besides novels and plays, two excellent books on T. S. Eliot, one as recent as 1953. Like Eliot, he was an opponent of the proposed Church of South India; but unlike Eliot he left the Church of England when this issue was decided, believing its Orders invalidated by the action.

Naturally enough, therefore, the present essay on the English Reformation particularly laments the time-serving of that age. Williamson sees only betrayal in the tactics of compromise. Thus on p. 87 we read: "In 1535 all the Henrician bishops save one, St. John Fisher, had betrayed their Faith to retain their sees; in 1559, when Pole's bishops under Elizabeth were faced with the same choice, all but one resigned their sees rather than betray their faith. This suggests that Pole had at least chosen the right men to carry out his great *Reformatio Angliae*—the true Reformation of the English Church which was never to take place." But many of us, I think, without denying admiration to Fisher and Pole as true martyrs, would hesitate to consider their

way the only way of faith in the dilemmas of their age. Undoubtedly a feeling for moral heroism can be sharpened by taking Williamson's view. But perhaps overmuch sharpened, and oversimplified by a reductionism which overlooks the political involvements of faith. Williamson ought at least to have mentioned (what he nowhere does) that Fisher's colleagues had behind them the judgment of both the York and Canterbury Convocations to the effect that Papal supremacy could not claim Scriptural warrant. Thus the yielding of Henry's bishops can be understood as a yielding not on doctrine but on a point of canon law. The bishops selected by Pole at a later date were, by contrast, more faithful to canon law; but I suggest it may be questioned whether their heroism might not have been more biblical had they stayed with their sheep when the wolf threatened. The practical consequences of their resigning was to open their sees to the foreign-trained Protestants, that very party which under Edward VI had infiltrated to trim the full Catholicism of England's historic faith. If with Elizabeth's accession these doctrinal trimmers were to be counteracted, how could this be done short of a revolution except by orthodox bishops willing for the sake of the faith and their sees to trim their own sails to England's political winds? Cannot moral heroism sometimes be shown, inconspicuously, by the political trimmer? In failing to take this tactic, Pole's bishops measurably doomed themselves and others to that very nostalgia for a lost Reformation which Williamson now bespeaks.

A blindness to the political dimension occurs at another point in Williamson's essay. Writing of the Jesuit mission to England in the time of Elizabeth, he calls it "nakedly religious" and "in no sense political." Most modern historians, I believe, sympathize with this view in Campion's case. But Campion was not the man behind the scenes, not the director

of the mission. Its mastermind was Robert Parsons, whom Williamson conveniently omits even naming. Actually, Parsons was about as wily a politician, and as deeply involved in international intrigue for the invasion of England, as ever graced a religious order. The situation if studied would illustrate how innocent men like Campion were involved, without knowing it, in a mesh of politics surrounding their cause. Even when one wishes to fight purely for the faith, how difficult it is to escape politics! Those who abjure the politics of the Anglican church may easily find themselves not in a political no-man's-land but in the satellite orbit of another church's politics.

Yet Williamson's book is appealing, and well deserves a reading, for the fine quality of moral indignation it breathes. The avarice and "varied human vileness" of many a leading Catholic in the course of the Reformation is tellingly set forth with choice bits of evidence. Not heresy but love-of-property, Williamson contends, was the mainspring of the Reformation in England; doctrinal change came merely as "an ideological justification" for an economic revolution initiated by Act of State. His indignation extends, therefore, to certain Protestants such as Cranmer for their readiness to furnish theological propaganda for the Great Pillage, and their proneness to flatter the pillagers as "virtuous and godly." Finally and especially, he is indignant at the *realpolitik* of the government, which he accuses of having lowered an "Iron Curtain" to isolate England from Rome, and of keeping anti-Catholic fear seething by fabricating "plots" whose fictions were intruded even into official prayers. To understand how the mass of the nation was coerced, he concludes, "it is probably easiest to look at the analogy of Soviet Russia in our own century."

The challenge of such an analogy can be useful in deflating our self-righteousness.

Yet perhaps today something else is even more needed: in exposing the ugly in history we need to sense its pathos. There are dimensions of genuine tragedy—not villainy or treason simply—whenever times are straitened by crisis. A tragic sense can perhaps help us most. This, however, calls for imaginative sympathy toward actors caught in an agony they themselves have only half willed, or ignorantly willed, it being in part the curse of a darkness of confusion inherited with their age and times.

ROY BATTENHOUSE

*Indiana University*

*The Authority of Scripture.* A Study of Reformation and Post-Reformation Understanding of the Bible. By J. K. S. REID. New York: Harper & Brothers, 1957. 286 pages. \$4.50.

Professor Reid of Leeds offers here a scholarly and lucid study of the authority of scripture as seen in the Protestant tradition. He finds a hardened theory of inerrancy quite as much to blame for the decline of biblical authority today as the inroads of criticism and science.

In tracing the development of Protestant views, he begins with Calvin rather than with Luther on the ground that Calvin gives the doctrine of scripture clearer status and because in him the theology of the Reformation finds its earliest systematization. It is well known that recent Calvin studies have sharply divided on whether Calvin's doctrine of scripture binds him to inerrancy. After a fresh analysis of the data and with full and fair account of those who differ with him, Reid concludes (convincingly to this reviewer) that Calvin's view is far too sensitive to the meaning of revelation to fit a rigid theory of inerrant inspiration.

Proceeding to the later orthodoxy of the Lutheran and Reformed orthodoxy, Reid contrasts its "*rigor scholasticus*" with the



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dynamic view of Luther (which he finds very close to Calvin). The seventeenth century increasingly identified revelation with inspired record, and often made the confessions virtually as inerrant. Apologetic concerns led Protestantism into an intellectualization that transformed revelation into propositional truth. Rightly trying to emancipate scripture's authority from the authority of church or subjective pietism, Protestantism fell into the trap of making the scripture self-contained, and lost the meaning of the "*testimonium Spiritus Sancti*."

Reid contrasts this defined doctrine with that of the Roman Church in a helpful chapter that takes into account the various encyclicals from Leo XIII through Pius XII, and that includes as well an incisive critique of the widely used *Catholic Commentary on Holy Scripture* (1953). While recognizing the changes in Catholic attitudes toward higher criticism, he concludes that a view which continues to make scripture ancillary to church authority cannot ultimately allow either free criticism or a vital view of revelation.

Since orthodoxy sought to rest scripture's authority in inspiration, the author next examines two types of theory: one sees inspiration in the words of scripture while the other sees it in the writers themselves. Neither theory can give an adequate basis for biblical authority. We must begin with the revelation, not the record. However, the popular view of "progressive revelation" has also obscured the meaning of revelation by forgetting that revelation is not a matter of instalments from less to more of the same, but rather a matter of promise and fulfilment.

If "propositional truth" and "progressive revelation" cannot adequately provide a basis for biblical authority, what can? In the "Theology of the Word" (Barth and Brunner), the author finds a genuine recovery of the Reformation witness, though

he does not accept this approach uncritically. Particular stress is laid on Barth's "three forms of the Word" and upon Brunner's stress on truth as encounter.

The volume concludes that biblical authority must rest on Christ the Revealer to whom the scripture witnesses. Reid's "biblical pattern" avoids a typology that blurs the difference between Old and New Testaments, while insisting on their larger unity as promise and fulfilment. His approach to the Old Testament suggests H. H. Rowley, while his view of canon is not unlike that of Floyd Filson's recent volume.

This reviewer offers two criticisms. Methodologically, it seems less than helpful to begin the historical development with Calvin rather than with Luther, for the admitted ambiguity of Calvin's doctrine of scripture may provide a link with later developments. At any rate, it seems strange to treat Luther in a chapter on "Lutheran and Reformed Orthodoxy"—even for comparative purposes! One wishes too that the author had delineated more succinctly the differences between Barth and Brunner in their approach to Scripture. Barth himself points to the distance between himself and Brunner when he deals with the Virgin Birth (Dogmatics, I, 2).

To such criticisms the author may well reply that no one book can do everything. Altogether, the present volume is a happy blend of informed historical scholarship and provocative theological perspective.

JOHN FREDERICK JANSEN

Hanover College

## THEOLOGY

*God and the Ways of Knowing.* By JEAN DANIELLOU. New York: Meridian Books 1957. 249 pages. \$3.75.

Père Daniélou often writes both for the theologian, in the technical sense, and for the educated layman who is concerned with theological matters; and in this book he



traces the revelation of God from primitive or cosmic religion up to its culmination in the Christian life of grace. When expressed in a summary like this, his treatment of the question sounds over-simple, and to many Protestant readers, accustomed to emphasize the discontinuities in revelation and in history, it will seem over-Catholic. But they will find it well worth their while to see what can be said by a scholar and theologian who, no Protestant himself, has read Protestant writings with sympathy and fairness and tries to present a Catholic case in a fashion intelligible to non-Catholics.

His book is divided into six chapters. "The God of the religions" deals with the actual but inadequate response to the revelation of the Creator; the inadequacies are reflected in polytheism, pantheism, and dualism. Similarly "the God of the philosophers" shows how valuable philosophy is when it recognizes its own limits *vis à vis* God and refrains from veering into agnosticism or rationalism. "The God of the faith" describes the events reported in the Bible, known as divine through revelation and affirmed in faith. "The God of Jesus Christ" shows how the mysteries of the Trinity and the Incarnation are made manifest in the New Testament. "The God of the church" discusses the significance of tradition in relation to scripture, and presents a balanced and temperate reply to Cullmann's almost equally balanced and temperate claims for the supremacy of scripture; I say "almost" because in my opinion Daniélou is right. Finally, "the God of the mystics" is a treatment of the Christian life lived in the love of the Trinity to which baptism is an introduction and the Eucharist a means of union, the work of Father, Son, and Holy Spirit. In this chapter Daniélou lays so much emphasis on the work of the Holy Spirit that one almost feels that the sacramental character of Catholicism is being slighted, until one

recalls that the Spirit is, after all, at the heart of the sacraments.

The book presents a very winning picture of the Catholic doctrine of revelation, and doubtless it will do much to correct the misunderstandings of those who think of Catholicism (or of Protestantism) only in terms of centuries of controversy or of political problems, though such difficulties still remain, as do the quite different ideas of revelation which could be presented by emphasizing discontinuity and novelty to a greater extent.

ROBERT M. GRANT

*University of Chicago*

*Christ and Adam.* By KARL BARTH. New York: Harper and Brothers, 1956. 96 pages. \$2.00.

Whether or not there is today a "new Barth," at the very least there is a new emphasis in Barth. It appears unmistakably in this illuminating exposition of "Man and Humanity in Romans 5" (vv. 12-21), as it does in IV, 1-2 of the *Kirchliche Dogmatik*. God's self-revelation in Jesus Christ, rather than man's search for God, remains the center and norm of Barth's thought. "Christ alone" is still his basic principle. But this very standard now leads him to stress, not the doom and judgment of the *Römerbrief*, but the hopeful status of man understood in the light of Christ. Passages like the following reveal little of the extreme disjunction between God and man which once marked Barth's thought:

"When we know Christ, we also know Adam as the one who belongs to Him" (30). "Our relationship to Christ has an essential priority and superiority over our relationship to Adam" (35). "Even under the lordship of *sin* and *death* [man's] nature is still human nature and so is the image and likeness of what it will be under the lordship of *grace* and *life*" (36). "Man stands against God in such a way that, even in his opposition, his wrongness, his lie, and his power-

lessness, he must be a witness for God, and that even as Adam and Adam's child he must be the mirror that reflects God's work, and so be the precursor of Christ" (36). "Jesus Christ is the secret truth about the essential nature of man, and even sinful man is still essentially related to Him" (86).

For Barth the story of Adam is a condensation of the history of Israel. Both rebel against God and fall into subjection to sin and death. Similarly, all human history is the history of man's broken covenant with God. But the history of Israel, culminating in Jesus Christ, discloses not only the sinfulness of man but also the graciousness of God. Barth finds a double symbolism in the part played in Jesus' crucifixion by Pilate and the Roman soldiers: Gentiles as well as Jews are guilty of rejecting Christ, but conversely all men are included in the salvation wrought through Christ. When executed under Pilate, he who had been the Jewish Messiah became the Savior of the world.

Barth's exegetical method, devoting meticulous attention to the words of the text, is sometimes repetitious. But rich insights abound.

The new look in Barth's doctrine of man and the current stress of liberal evangelicals on the radical nature of human sin offer sound encouragement to all who hope for a genuinely ecumenical theology.

S. PAUL SCHILLING

*Boston University School of Theology*

*Resurrection and Historical Reason: A Study in Historical Method.* By RICHARD R. NIEBUHR. New York: Charles Scribner's Sons. 1957. viii + 184 pages. \$3.95.

This meaty little book is a revision by Dr. Niebuhr, Assistant Professor of Theology at Harvard Divinity School, of his doctoral dissertation at Yale. While its immediate concern is the Christian under-

standing of the resurrection of Jesus Christ, it deals in general with the whole history and philosophy of modern biblical theology, and in particular with the problem of the philosophy of history. Throughout the author reveals an acute and orderly mind and a gift of deft and succinct analysis.

According to Doctor Niebuhr, the widespread notion that Protestant theology in the last quarter century has been a revolt against its antecedents is mistaken. "Neo-orthodoxy" is a misnomer. While there are twists and turns to it, the line runs from Kant through Schleiermacher, Hegel, Strauss, the Tübingen school, and Ritschl to Barth, Bultmann, and John Knox. "Whether the immediate inspiration of contemporary theologians be Hegel or Heidegger or Whitehead, it is still Schleiermacher's and Ritschl's Kantian ideal of an independent theology for which they are working, and working, moreover, with conceptual tools fashioned by the father of modern philosophy" (p. 81). All have learned from Immanuel Kant that "reason might think God and reach after God by an inner necessity of its own, but reason cannot find God in experience, as it encounters nature, nor can it prove God by any of the concepts belonging to nature" (p. 76).

As a consequence, Protestantism has also to thank Kantianism for "confirming, instead of criticizing, those forms of thinking that have rendered it incapable of interpreting the resurrection of Jesus Christ (and so the substance of its faith) as anything more than the postulate of form of Christian faith" (*ibid.*).

In addition to Kant's Critiques of Pure Reason and of Practical Reason, we need a Critique of Historical Reason. Theoretical reason seeks the possibility of biblical history in the conditions of natural science and results in scepticism. Practical reason seeks it in metaphysics and opens the way to dogmatism (*Heilsgeschichte*). Historical reason will seek it in the answer to the

question, how do we know historical events, and will finally do it justice.

By abandoning the plane of ordinary history to natural science and seeking truth on some transcendent level of divine meaning, biblical theology has made an entirely unnecessary surrender. "The fundamental character of the historical process is not exhausted by the description of it as lawful" (p. 169). The resurrection of Jesus Christ is a unique event in which "the spontaneity, particularity and independence of historical events rise to the surface in a single eruption" (p. 177).

With the author's insistence that Christianity cannot be understood apart from the resurrection faith and that this faith rests on an "event" that included both "occurrence" and "meaning," I am in complete agreement. When Barth ignores the occurrence and Bultmann denies it, they are both in danger of cutting Christianity loose from its moorings in history. Nevertheless, Niebuhr's recourse to the hypothesis of "a unique event" and his refusal to admit that historical method can achieve even an approximation of objectivity leave me unconvinced, and, despite his protests to the contrary, he seems in the end to admit that the occurrence can only be understood in the light of psychological and subjective factors.

S. MACLEAN GILMOUR

*Andover Newton Theological School*

*Basic Christian Beliefs.* By W. BURNET EASTON, JR. Philadelphia: The Westminster Press, 1957. 196 pages. \$3.75.

Believing that the current "religious revival" in America may be a return to a "vague religiosity," this book is designed to give the reader a deeper understanding as to the nature of the Christian faith. It is a compact and readable volume for laity and college students who wrestle with the problem of faith.

The author confines himself to two approaches to religious knowledge, that of the naturalist and supranaturalist. This is a regrettable oversimplification although he finds in Christian supranaturalism an answer to the basic questions of life which is more satisfactory than that of naturalism. Having defined his approach, he faces the first subject which is the authority of the Bible. Three principles are laid down whereby one can read the Bible and find in it the authoritative Word of God speaking to us.

The philosophical arguments for God are reviewed briefly with the conclusion that all one can maintain is that He is the "Wholly Other" and by faith is revealed in the life and work of Jesus Christ. As a Trinitarian he finds the symbolic expression of three revelations in the activity of God as the Creator, the activity of Jesus Christ as the Son, and of the Holy Spirit. The chapter on "Man" is a strongly existential interpretation of man for man's fundamental nature is so complex that it can only be understood in paradoxical terms. Here the reader is reminded of Kierkegaard and Tillich.

In the discussion of Jesus, the basic question is "why Jesus is the Christ." The uniqueness of Jesus is that he overcame the fundamental demonic contradiction in human nature and was not corrupted by his own will to power. He was always completely and absolutely doing the will of God as he understood it. Yet, Jesus is the Christ only "to faith and for faith."

"The Significance of Jesus Who is the Christ" is a chapter that embraces the Resurrection, Incarnation, and the various theories of the Atonement with the conclusion that not one of them is satisfactory for in the atonement there is something that defies definition. The reader must draw his own conclusion. Other beliefs such as the Church, the Sacraments, the Kingdom of God, Predestination, Heaven and Hell are discussed by the author who candidly con-

fesses he stands in the Free Church tradition for which he believes there is a solid New Testament base. Upon the subject of predestination he is more provocative than convincing. The succinct references to Brunner, Barth, the apostle Paul, with the conclusion that "the best solution" is that of Berdyaev in his *The Destiny of Man* is the author's opinion.

Unfortunately, an unchecked anecdote is used to introduce the first chapter of the book which often has been quoted and misquoted. It can be found in *The Life and Letters of Sir Edmund Gosse* by Evan Charteris and relates how Gosse and Rossetti met in a London bus and it was Rossetti's announcement of atheism and anarchy that emptied the bus! However, this should not detract from the value and merit of this book. While the scholar will find little that is new in this book, the author has grappled convincingly with the problems of faith in language comprehensible to the college student and interested layman.

ALFRED J. GROSS

*Alfred University*

*Theology Between Yesterday and Tomorrow.*

By JOSEPH L. HROMÁDKA. Philadelphia: The Westminster Press, 1957. 106 pages. \$2.75.

This is an exciting and disturbing book, very appropriate to the thought going on in the minds of many since the Russians sent up their first earth satellite. It must be read widely by sensitive Christian thinkers. As a theologian residing behind the Iron Curtain, Dr. Hromádka sees the current situation in very different perspective from that held by the West. Throughout, he sees the great weakness of the Christian church: its complacency, desire to return to the "status quo," petrified formulas, museum-like nature, great weakness in providing enthusiastic, strong leadership for solving the vast problems of the day. Criti-

cism of such a book would be easy if one could assume that its author has accepted naively the ideals of Communism for its actualities, and is unaware of its true nature. This can scarcely be believed, so the discussion deserves close attention and much heart-searching.

In the five chapters of this book, given as the Laidlaw Lectures at Knox College, Toronto, in 1956, the author discusses first the nature and function of theology. His treatment is marked by an emphasis upon the living nature of theology and the necessity for it to relate the truths of God's Word to our current world's life. The church is next examined. Its function is to proclaim God's message to men, yet this it fails to do, replacing the prophetic message with "self-satisfied moralization." Often membership in the church is a cloak under which to hide and "cover our radically secularized souls." The West has fallen to the "sinister temptation" of identifying the true church of Christ with the empirical churches and, even worse, with our present Western political and economic order.

The author believes the Western nations chiefly responsible for the present chaos in the world as the result of two world wars. He sees no certainty that were Communism to disappear peace would be safe nor the West free of inner contradiction. The coming of Communism is seen as the appearance of a new period in history; a fact which the West refuses to admit and accept. Communism arose as an instrument of human freedom and dignity and has already liberated hundreds of millions of downtrodden people, it is claimed. Dr. Hromádka sees positive values in Communism as well as errors and difficulties, from the standpoint of Christian thought. What shall be the position of a Christian in our world today, in both East and West? Neither system of social organization may be identified with the will of God. The Christian must rise above both, recognizing each for what it



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is, but realizing that the message of Christ and service and love go beyond all social systems. He must see Christianity's failures in our world and with all realism and seriousness evaluate the crisis for what it is while still looking for wonders and miracles to happen as Christ comes into our world. This, Dr. Hromádka concludes, is a terrifying time of judgment, yet a time also of promise.

J. CALVIN KEENE

*Howard University School of Religion*

*Faith and Ethics: The Theology of H. Richard Niebuhr.* Edited by PAUL RAMSEY. New York: Harper & Brothers, 1957. xiv + 306 pages. \$5.00.

Periodically a symposium is published in honor of some leading thinker. One usually finishes reading such symposiums with the feeling that the man honored deserved something better. This symposium, in honor of H. Richard Niebuhr, only partly escapes this judgment. Like all symposiums, the quality of the contributions varies considerably. In dealing with a many-sided person like Niebuhr, it is difficult to keep a unified theme throughout the book. Nonetheless, this book makes some significant contributions to theological and ethical thought.

After a brief personal appreciation of Niebuhr by Liston Pope, the next hundred pages are given to Hans Frei who summarizes Niebuhr's theology in light of its historical background. In many ways this is the most important contribution to the symposium. Frei's history of theology is helpful and his summary of Niebuhr is an excellent introduction to his thought. In particular, Frei explains the seeming paradox that Niebuhr recognizes Ernst Troeltsch and Karl Barth as the men who have influenced him most. It is fascinating to see how two thinkers so different have been incorporated into Niebuhr's thought.

The second part of the book, "Problems of Faith and Ethics," consists of shorter articles which try to develop Niebuhr's insights in particular areas. I was impressed by Paul Ramsey's chapter on "The Transformation of Ethics". This serves as an excellent summary of Niebuhr's ethical position and a penetrating critique of his "relativism." This chapter also throws considerable light on the perennial problem of the relation between Christian ethics and ethical knowledge apart from Christianity. The article's thesis is that Christianity does not negate or ignore secular ethical knowledge, but that it transforms such knowledge in the light of God's revelation in Christ.

George Schrader has a significant chapter in which he makes a friendly critique of Niebuhr's ethics from a philosopher's perspective. He raises the question of whether Niebuhr's relational view of ethics is adequate. If God and finite creatures do not have value in and of themselves, is there any ground for values to arise in their relations with each other? In other words, although values are found in relationships, must there not be a ground for them in being itself?

Using insights drawn from Niebuhr, Waldo Beach writes a valuable chapter on "A Theological Analysis of Race Relations." This is the kind of treatment of the racial problem that has been neglected, even in Christian circles. I hope that it is the forerunner of a new trend.

The remaining chapters are written by James Gustafson, Julian Hartt, Carl Michalson, and Robert Michaelsen. Raymond Morris provides a complete bibliography of Niebuhr's writings, which is an eloquent testimony to the rich variety of Niebuhr's interests.

The major flaw that I found in the book was that no opportunity was given to Niebuhr to write a chapter. In view of the many interesting critiques of his position contained in the book, it would have made

for a creative theological conversation if Niebuhr had been given an opportunity to reply. However, Niebuhr will no doubt take these criticisms into account in his further work. In fact, the major value of the book is to whet the appetite for more writings by Niebuhr and that, perhaps, is the chief function that such a book should perform.

WILLIAM HORDERN

Garrett Biblical Institute

### BIOGRAPHY

*The Holy Fire. The Story of the Fathers of the Eastern Church.* By ROBERT PAYNE. New York: Harper & Brothers, 1957. xxii + 313 pages. \$5.00.

The whole *dramatis personae* of the Eastern Church comes alive in this book—Clement of Alexandria, Origen, Athanasius, Basil the Great, Gregory of Nyssa, Gregory Nazianzen, John Chrysostom, Dionysius the Areopagite, John Damascene, and Gregory Palamas. Though they were saints, the author has deliberately drawn them as men, as "dramatic characters in the long drama of Christianity." He has kept them from being smothered in pedantry and footnotes. He has added vitality to their mosaic portraits—so formal and stylized, so serene and unearthly—which have been reproduced at the middle of the book. The chronological table and bibliography at the back of the book and the map of Eastern Christendom on the end-papers contribute to the usefulness of the volume.

Missing here is any serious consideration of the history of Christian doctrine. The reader would never guess that differences existed between Alexandria and Antioch, or that the Cappadocian Fathers contributed significantly to Nicene Orthodoxy. How very much these ten men influenced the history of Western Christendom is a hollow assertion made several times, but left unexplained despite the opportunities

to do so. For instance, John Cassian is named a disciple of Chrysostom, but Cassian's relationship to Semi-Pelagianism is not mentioned nor his influence upon Western spirituality considered. Payne is far more interested in what might be described as the "religious disposition" of the Eastern Fathers, which he tries to capture by the title-phrase, "the holy fire." He finds them to be distinguished by their "warm imaginations," "serenity," "urgency," "subtlety," "fire," "the brilliance in their eyes." They conceived of the Christian life as "a fierce effort toward perfection." Their greatest virtue was "their sense of the sanctity indwelling in all things," even in man who possesses a body capable of resurrection and transfiguration. To them, "holiness was something you could almost gather in your hands."

Still it is not clear precisely what it is about the Eastern Fathers which Payne wishes to extoll. He believes they remained "faithful to an earlier Christian tradition" but does not really elucidate that tradition. Often it appears to be the "simple faith" opposed to the "sterility," dogmatic intricacy, and "rationalism" which so often beset the West. For instance, the *Didache* reveals the "freshness and strength" of early Christianity "before the Church laid down the laws and complexity set in." The simple faith was reasserted in the West by Francis of Assisi, "who laughed at dogma and hurled the commentators out of the window," and in the East by Gregory Palamas (1292-1357), who enunciated the doctrine of *hesychia*—quietness—"which went back to the earliest origins of Christianity." At any rate, when on the last of 313 pages, the reader encounters the astonishing statement that "from the Greek Fathers we derive almost all the great doctrines of the Church," he is scarcely prepared to understand it.

None of these criticisms deprives *The Holy Fire* of its excellence as biographical

writing. With its companion book, *The Fathers of the Western Church* (1951), it will appeal to laymen and to college and seminary students; and many a lecturer will be instructed and inspired by the fascinating detail and vivid descriptions found in its pages.

BARD THOMPSON

*Vanderbilt Divinity School*

*St. John of the Cross.* By FR. BRUNO DE JESUS MARIE, O.D.C. Edited by FR. BENEDICT ZIMMERMAN, O.D.C., with an introduction by Jacques Maritain. New York: Sheed and Ward, 1957. xxxii + 495 pages. \$6.00.

Jacques Maritain in his introduction calls this book "the first full length biography based on methods of right criticism" (p. vii). The abundance of footnotes attests the care with which Fr. Bruno has perused the original sources. The book is a decisive milestone in a long process by which St. John of the Cross has gradually been divested of the cloud of obloquy under which he died and misconception which has persisted to this day. The obloquy was due to the opposition St. John experienced from that part of the Carmelite Order which was unwilling to be reformed, and indeed at the end, even from a section of the Discalced party itself which under the masterful impulse of St. Teresa of Avila he had so large a part in bringing into being. The almost incredible suffering which his enemies, "even they of his own household," visited on him, is a striking instance of the immoderation and cruelty which sixteenth-century Spaniards indulged even in matters of religion. The self-abnegation and meekness of strong love with which St. John bore it all is testimony to the immoderation of sanctity in him (if I may use such an expression), such as can be evinced only when a fiery nature is turned in the direction of holiness. The cloud of official disfavor under which

St. John died accounts in part for the long lapse of time between his death and this impressive attempt to further his rehabilitation. Fr. Bruno is also concerned to correct a misconception as to the relations of St. John's doctrine and that of St. Thomas Aquinas, and one regarding the place he held in St. Teresa's trust and esteem.

As Maritain points out, Fr. Bruno is fitted to enter sympathetically into the spirit of St. John of the Cross by belonging to the same Order. This capacity to identify himself closely with his hero and his times has its disadvantages, however, when it is a matter of producing a biography which will be of interest to those who have to come from afar to their initial acquaintance. Fr. Bruno is so interested in the minutiae of persons and places connected with St. John, and in the turns and twists of the complex conflict of interests in the party-struggle in the Order that he produces a picture which is calculated to bewilder, rather than enlighten, all who are not already in possession of the outlines of the story. Some of these clarifications are supplied in the introduction and in the postscript by the editor. Then too, Fr. Bruno, though he does not keep silence on the obvious defects in the actualities of Carmelite life at the time, is almost too determined in his underlining of the edifying aspects of its saintly members. It is a work of piety as well as of scholarship, and has some of the defects of both approaches.

Nevertheless this is a work which cannot now, nor I presume for some time to come, be ignored in any serious study of St. John of the Cross. It gives, better than anything else in English, the matrix of St. John's own mystic journey on the way of contemplation. The real events of his life were the interior ones; of these his writings, while not avowedly a spiritual autobiography, are the best portrayal.

RICHARD CAMERON

*Boston University*



*The Thundering Scot.* By GEDDES MACGREGOR. Philadelphia: The Westminster Press, 1957. 240 pages. \$3.95.

This "portrait of John Knox" is both readable and scholarly. The colorful quality of its central figure is well reflected in the vividness of the account. The reader's interest is likely to be held, even though his previous knowledge of the Scottish Reformation may have been slight. At the same time the thoroughness of the research behind the biography is made apparent without being thrust at the reader. For example, the vexed question of the date of Knox's birth is discussed, but in an appendix. A sparing selection of disputed points is given footnote discussion, but the text itself is not encumbered, except by the use of 16th century Scottish spellings in some quoted passages.

Yet, though there is much in it to commend, this work cannot be given top marks as a biography. It does not fully succeed at the one point most vital: making its central figure come to life! The chief aspects of the Scottish Reformation, and the political maneuvers related to them are clearly told. No doubt is left as to the crucial role of Knox in all of these. But he never really begins to breathe. No doubt it is difficult to make Knox plausible to the 20th century, but surely it is not impossible.

The precise point of the failure is where one might least expect it. What Knox does is reported clearly. But the inner convictions which move him to do what he does are not as fully exposed as they need to be. The extensive and vivid reconstructions of Knox's famous conversations with Marie Stuart help, but they do not suffice. If one starts with a thorough background in the thought of the Reformed tradition, the whole is readily intelligible. But this is too much to expect of the "general reader," to whom the book is expressly directed.

The state of affairs just described has

some interesting consequences. The reasons why Marie came to dislike Knox are made superbly evident. The tendency of the Scottish nobility to sympathize with Marie, although they had earlier helped the Reformation to triumph, is made understandable. Yet the expressed sympathy of the author for Knox is at points—on the face of the text alone—almost unintelligible. The reason is that the grounds of his judgments are not made explicit.

One can but speculate as to why this is so. The most plausible supposition is that the author—though a resident of this country since 1949—is so deeply steeped in the Scottish tradition that he is unable to shed it even when writing for those beyond it.

Despite these strictures the book can be read with both profit and pleasure. John Knox—a somewhat forbidding figure at best—is lent his own peculiar winsomeness. And in the process the weighty issues at stake in the Scottish Reformation are made quite clear.

TYLER THOMPSON

*Garrett Biblical Institute*

*Apostle of Freedom.* By D. RAY LINDLEY. St. Louis: Bethany Press, 1957. 264 pages. \$3.00.

The "Apostle of Freedom" is Alexander Campbell (1788-1866), "the most influential figure in America's largest indigenous religious movement" (p. 243), the Disciples of Christ. The author, an eminent educator in the same group, undertakes to make Campbell considerably less influential.

"Perhaps the first task of Disciples of Christ should be that of getting over their 'Campbell consciousness'" (p. 245). Dr. Lindley assists by trying to show how completely inconsistent and contradictory Campbell was on a variety of issues: the clergy; creeds; baptism of infants; agencies for church cooperation; Christology; and others. Copious citations from Campbell's periodicals support Dr. Lindley's assertion,

that Campbell's contradictory positions cannot be attributed to developing maturity, for they occur throughout his long life as an author.

Campbell's vacillations between the apologist, demanding a "thus saith the Lord," and the rationalist, are accounted for by Lindley's psychological analysis of Campbell. He was driven by an irresistible urge to be the best in every field he entered, and he was deeply sensitive to any threat or personal affront. Thus he opposed every major movement in the group he led, unless he originated it, and made vitriolic attacks upon his opponents, although he was personally sweet-spirited (p. 15). The result was deterioration of character. Campbell was insincere, deliberately taking and changing positions "according to which leg was nearest a solid rock in the stream of his career" (p. 196). The purpose of the book is apparently not so much to depict an "apostle of freedom" as to "debunk Campbell."

The de-emphasis is continued by pointing out Campbell's limitations. Some of the issues which he dealt with most frequently, such as written creeds as tests of fellowship, the apostolic succession of the ministry, and infant baptism, Dr. Lindley thinks are no longer relevant. It is not necessary to adopt Campbell's conclusions in order to recognize that these issues are still in the center of the theological discussions of the ecumenical movement.

The concluding chapter is a tribute to the continuing influence of Campbell, even upon Lindley. While he speaks disparagingly of the four groups among the Disciples, ranging from ultra-conservative to liberal, and all claiming Campbell as their source, he also speaks of the need "to be true to Campbell." This is to be done by recognizing Campbell's "insights," three in number: (1) ecumenicity, Christianity as universal; (2) cooperation as the first step to unity; and (3) creative democracy in the

group life of the church. Dr. Lindley has done what the others have done; the four groups claim only that they know the "insights" of Campbell, and follow them!

STEPHEN J. ENGLAND

*The Graduate Seminary,  
Phillips University*

## RELIGION IN AMERICA

*Patterns of Faith in America Today.* Edited by F. ERNEST JOHNSON. New York: Harper & Brothers, 1957. 192 pages. \$3.00.

This symposium is based on lectures given before the Institute for Religious and Social Studies of the Jewish Theological Seminary. The theological and moral convictions prevalent within five forms of contemporary American religious life are presented as follows: Classical Protestantism (represented by Robert M. Brown), Liberal Protestantism (the late Edwin E. Aubrey), Roman Catholicism (Charles Donahue), Judaism (Simon Greenberg), and Naturalistic Humanism (John H. Randall, Jr.). Among the basic questions considered by all the contributors are the problem of authority, the doctrine of God, religious epistemology, the nature of man, the character of the religious community, and the relation of religion to morality.

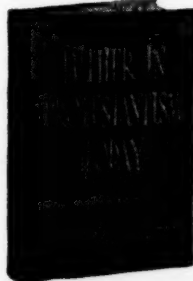
To provide something of the flavor of the volume we may refer to the fundamental issue of approaches to the divine (approaches conceived in experiential rather than primarily theoretical terms). For expository purposes, Professor Donahue sets Dante's "synthetic imagination" in contrast to the Protestant Milton's "univocal" or either-or perspective. It is worth observing that neither of the Protestant contributors gives any evidence of sympathy for credulous supernaturalism. Donahue himself admits that the Roman Catholic analogical approach to God reflects the general Judeo-

Christian view of creation and the Christological definitions. Accordingly, he suggests that Mariological doctrine is "a more distinctive expression" of the analogical attitude at the center of Roman Catholic theistic humanism, with Mary standing at "the summit of the human path to God through creatures."

For his part, Brown identifies the classical Protestant as a man who lives in and through the community characterized by response to the free grace of the seeking and reconciling God revealed in Christ. Aubrey finds the seat of authority, not in a book or creed or institution, but in the individual and corporate experiences behind these. The key to much of Aubrey's position lies in his reasoning that "the core of personality is purpose." Greenberg denies that Judaism lacks a normative character. No party or sect can remain "within the pattern of traditional Judaism at all" if it excludes any one of the three main value concepts, God, Torah, and Israel. Neither reason nor revelation preempts the other. But without the passionate love and joy that Torah brings, Jewish life is deprived of meaning. Israel is related to God as, simultaneously, his "beloved chosen" and "suffering servant" within an everlasting covenant.

Randall identifies the two strains in naturalistic humanism as a way of coming to grips with all human experience, wherein we must allow for superhuman powers in the world (naturalism) and an emphasis upon the intelligence and worth of man (humanism). Any philosophy that lacks intellectual symbols for the religious dimension of things is lamentably truncated. The other symposiasts might quarrel neither with Randall's wise discussion of symbol nor (one exception here) with his naturalistic ontology. The exponent of the formative Judeo-Christian point of view would, however, wonder seriously whether the "powers and possibilities in the nature

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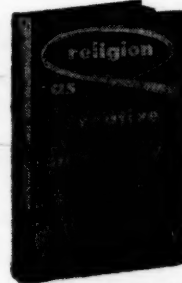
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of things" ought to be equated with "the Divine" (as Randall avers) more than with "the Devilish." The issue is not so much one of metaphysics or epistemology as it is the problem of evil. How are we to make sense out of these strange "powers" in a way that legitimizes the allowance for religion which Randall holds necessary for a full, rational life? The "powers and possibilities" constitute the problem of life rather than part of the answer to that problem.

The contributions to this symposium are of a high order of intelligence and clarity. They manifest well the paradox of *sui generis* qualities amidst deep affinities that pervades religion in American life. The volume will serve usefully as collateral reading in such courses as current religious thought and contemporary American religion.

A. ROY ECKARDT

*Lehigh University*

*American Judaism.* By NATHAN GLAZER.  
Chicago: The University Press, 1957.  
xi + 176 pages. \$3.50.

Although this volume is a part of the series, *The Chicago History of American Civilization*, and as such might more properly be thought of as a sociological investigation, in reality it is concerned with a theological question. The editor of the series, Daniel J. Boorstein, makes this clear in the introduction where he writes of the author's "interpretation of Judaism as the quest for a holy community" (p. vii). This is indeed the crucial insight of the book which is further concerned to understand what the American sojourn has thus far done to this quest and to dare a guess at what the future may hold.

Pre-Emancipation Europe both Christian and Jewish knew who the Jews were. Although the former's evaluation was negative and the latter's affirmative, there was agreement as to the substantive nature of this group; it was a "peculiar people" and

its peculiarity had to do with holiness. The post-Emancipation world tore this definition asunder. Holiness belonged to religion; people belonged to politics. Thus the Jews were faced with alternatives; they could move "toward the idea of a nation or a people, or toward the idea of a religion" (p. 7).

Glazer takes these as "polar conceptions of the Jewish religion," although community would have been the preferable word at this point. While others, racial, economic and cultural were offered, he is nonetheless correct in assuming that these functioned most effectively on the American scene. The development of these conceptions is traced chronologically. Religion, or better Church (although Glazer does not use this term), received the first emphasis in the United States because of the background of the Jewish immigrants from Western Europe where the alternatives had already been presented and a decision made and because of the nature of the American situation in which such a distinction was permitted while a national definition was open to suspicion. Chapters II, III and IV recount the rise to dominance of this point of view as expressed in the ideology and institutions of Reform Judaism. Glazer, however, is most perceptive in recognizing that Conservative Judaism in its initial stages on the American scene accepted without question this definition.

Chapter V points to the pivotal nature of Eastern European migration, for Jews from these regions had not been faced with the alternatives. In the Austro-Hungarian and Russian Empires on the one hand the relation of people and religion had not been seriously questioned and on the other multi-national states were the basic pattern. This immigration brought to the shores of the United States a reemphasis on the national or peoplehood definition perhaps more by contrast than by intention. Yet nationality as experienced in



Eastern Europe was not feasible on the American scene, hence it was transformed into its cultural equivalent "Jewishness." As the Conservative movement (Chapter VI) swung away from its original constituency toward the more recent immigrants, it responded ever more readily to this definition which found its clearest formulation in the writings of Mordecai Kaplan. What Conservative Judaism did, Glazer indicates, was to provide a religious façade for a community that was rapidly becoming secularized while yet retaining its "Jewishness" as a kind of cultural coloration often undergirded by a Zionist commitment. That the churches in many instances served a parallel function ought to be noted as well.

In Chapter VII Glazer discusses dispassionately "The Jewish Revival" and comes to the conclusion found as well in Herberg's *Catholic, Protestant and Jew*, that the drive toward "respectability" coupled with a decline in the possibility of "cultural pluralism" makes religion the key to continuing differentiation and survival for the Jewish community. Yet he is not entirely satisfied. "Is this the whole story: Does the synagogue survive because it satisfies the social and communal needs of the Jews and because it enables the Jewish people to continue in a quasi-religious form appropriate to the American milieu? Or does it satisfy real religious needs? Or is it that the survival of the Jewish people is itself a 'religious need'?"

It is to possible answers that Chapter VIII is devoted. Glazer attempts a sketch of "The Religion of American Jews." If his portrait is an unhappy one it is not more so than those drawn of the American Protestant and Catholic groups by those of their thinkers not bemused by statistics. Space does not permit more than the indication that parts of the picture are overdrawn. Thus his discussion of "the failure of a Jewish 'social gospel' movement to develop among Reform Jews" is written apparently without any awareness of the passion this

movement actually engendered in the Reform rabbinate.

Glazer's concluding emphasis on the role of the community in Judaism is of great value although his contrast with Christianity does scant justice to its understanding of community. His doubts as to whether that community can be or become holy, rather than being thought of as cynical are challenging. He is concerned to be honest when he writes: "What is left is a relation to a tradition in which, from all one can tell, the echo [of God's voice] once sounded, and there was a readiness to listen. What can still come of it I do not know." What he may not recognize is that to have raised such questions and to have such doubts is to have moved a long way toward an answer that may be far more affirmative than he dares hope.

LOU H. SILBERMAN

*Vanderbilt University*

## CHRISTIANITY AND OTHER RELIGIONS

*Religion and the Christian Faith.* By HENDRIK KRAEMER. Philadelphia: The Westminster Press, 1957. 461 pages. \$6.00.

In 1938 Hendrik Kraemer shook the foundations of the whole Christian missionary enterprise with his *The Christian Message in a Non-Christian World*. His thesis was the absolute discontinuity between the Gospel of Jesus Christ and the message and efficacy of all non-Christian religions. Like the whirling winds of a tornado this book swept Christians and non-Christians into a heated debate which up to that time had been restricted to the close followers of Barth and Brunner and appeared to most Christians to be just so much verbalism. In the interim of nearly twenty years Christian missiologists, theologians and preachers—Catholic, Orthodox and Protestant—philosophers of religion, specialists in the history of religions and spokesmen of the several religions have de-

bated with Kraemer's uncompromising thesis and with each other. Partisan lines have been drawn only to be changed often and still uneasiness prevails among all those who have reckoned with the simple but profound declaration that there is no other Gospel or fragment of it save Jesus Christ.

Now in *Religion and the Christian Faith* Kraemer reasserts his thesis. The range of application, however, is vaster and the thrust more piercing. On page after page of the recent book Kraemer confronts his opponents and in the company of his applauding partisans drawn from the entire history of Christian faith counters every objection which has been raised against his thesis within these last two decades especially but also since the Gospel was first proclaimed. The scope of this book is overwhelming and the force of its argument breathtaking. Every word is freighted with content not carried by any other word so that while the book is relatively easy to understand it must be read slowly and repeatedly.

As in the former volume, so in the sequel Kraemer again refuses to allow the Good News of Jesus Christ to be sold as a grand supplement to the regular editions at the newsstands in the market place of world religions. But this time he does not restrict himself so closely to the great systems of religion. He goes straight to the Areopagus of modern philosophy where so much false religion is concealed under the guise of "intellectual," "profound," "penetrating." There in the spirit of Tertullian's "*Quid Athenae Hierosolymis?*" Kraemer exposes (1) the confusion in Tillich's bold and noble attempt to succeed where Justin Martyr, the first in a seemingly endless line, failed, namely in reconciling the Gospel with philosophy; and (2) the absurdity in Radhakrishnan's grand philosophical mysticism. But in addition to these, Kraemer confutes all the perennial advocates of the *logos spermatikos* doctrine who want to have both a unique Christ and a universal preparation for Him in all that is good, beautiful

and noble in every man or any man. "Repent and believe the Gospel" is Kraemer's first and last word for all philosophers.

Unfortunately Kraemer is one of the few Christians who can write this kind of book. His knowledge of languages, history of religions, philosophy, psychology, anthropology, and so on is appalling. Yet he makes no gaudy display of his erudition. Even the laymen can understand his analysis of "the universal religious consciousness" which is without parallel in the literature of the psychology of religion. His treatment of "general revelation" and "natural theology" advances the discussion of these problems beyond the Barth-Brunner debate and yet brings the discussion into the living room of every Christian. His proposal of Christian theology as a starting point in the scientific study of non-Christian religions merits thorough exploration by theologians and historians of religions alike, separately and jointly.

EDMUND PERRY

*Northwestern University*

*Christianity Among the Religions of the World.* By ARNOLD TOYNBEE. New York: Charles Scribner's Sons, 1957. xii + 116 pages. \$2.75.

A reader of Toynbee's previous works will not be unprepared for what he finds herein, but there is added interest in finding him here dealing in narrow compass and sharper focus with the specific problem of the relation of Christianity to other religions. Here the implicit universalism of all his other works is carried to its logical religious conclusion as he faces the question of inter-religious relationships.

How shall one compare religions? A thorny question at best. Rejecting in turn the criteria of theological beliefs, practical standards for conduct, and actual conduct itself, he chooses to compare the "attitude or spirit" of one religion with another. While the precise distinction between attitude

and doctrines is not always clear, apparently what is meant is the general or basic viewpoint or flavor of a religious tradition as distinguishable from specific doctrinal structure. Thus, says Toynbee, Christianity separates selfish from self-devoting or self-sacrificing desires as bad and good respectively, while Buddhism originally called for the extinction of *all* desire as productive of suffering.

Following this line of attitudinal analysis he finds the Judeo-Christian-Islamic West to be guilty of a basic fanaticism and intolerance springing from its vision of the jealous God. This quality is the root of most East-West troubles. Religiously, it has led to successive rejections of Christianity by many oriental countries at different times. Socially, politically, and economically it has led to the imposition of all sorts of Western values, both Christian and Western-secular, upon the rest of the world with a single-minded intolerance and fanatical vigor. It should be noted in passing that Toynbee levels a harsher judgment on the West than the East, because, he says, he feels "more responsible" (as a Westerner) for its sins than those of the East.

Which way then for the Christian West? We should recognize the common ground which Christianity and other religions share: belief in a reality greater than man; concern for the transformation of his self-centered

nature; opposition to all forms of man-worship, especially its collective form in modern statism; awareness of the threat of an engulfing materialism; and a rapidly shrinking world which makes our private goods and evils world-pervasive. Indeed in the spirit of Christianity's *other* vision of God as compassionate, we should learn "more and more to respect, reverence, admire, and love other faiths."

Is this syncretism? Not for Toynbee. He views syncretism as both unlikely and undesirable. But it does mean a tolerant witnessing by Christians to their faith, a faith purified of such Western additions as nationalism. For Christians he has encouragement: He is sure that Christianity "will continue to be a living spiritual force in the World for thousands of years after our Western civilization has passed away." Secondly, in a peaceful competition the "best" religion, that one which gives the fullest vision of God and the greatest means of grace, will win. Is this Christianity? Toynbee does not say. But in any case there'll always be a Christianity of some sort, for whatever the coming religion may be, it will inevitably include the "best" religious elements, some of which are presumably Christian.

WINSTON L. KING

*Grinnell College*

**AT LAST!**

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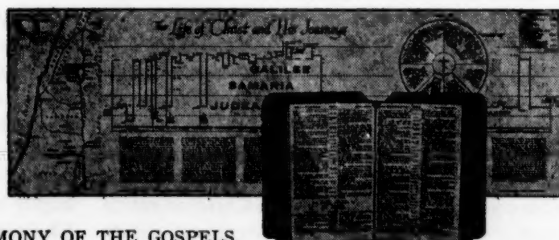
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## Book Notices

### JESUS

*Marx Meets Christ.* By FRANK WILSON PRICE. Philadelphia: The Westminster Press, 1957. 176 pages. \$3.50.

After some thirty years of service as a missionary in China and three and a half years under the Communist regime in that country, Dr. Price reflects upon the contemporary struggle between Marxism and Christianity. He develops his theme by the device of comparing and evaluating Marx and Jesus, their ideas, the resultant systems and loyalties which each has engendered.

This promising method permits the author to clarify some of the central issues at stake between these two movements, and the picture which emerges is by no means completely reassuring to Christians, so far as the present scene is concerned. In some respects the pattern of systematic comparison is unfortunate, especially, for example, when Dr. Price attempts to place side by side the personalities of Marx and Jesus. Whereas abundant sources are available for a biographical treatment of Marx, the same cannot be said about Jesus. In a clear and balanced fashion Marx is set before us, with his tendencies to insensitive personal relations, his heroic personal sacrifices, and fidelity to what he conceived to be his supreme task. The portrait of Jesus as a human figure, however, remains shadowy. What is inevitably lacking in biographical detail the author fills out too often with fulsome praise or unsupported hypotheses.

The latter may be illustrated by the following sentence, which is enough to make a careful historian wince. "We know little of Jesus' youth except that he attended the village synagogue school, that he was evidently wise beyond his years, that he loved nature, that he was a manual worker—a carpenter and perhaps, in the sowing and harvesting seasons, also a gardener or farmer" (p. 17). Several attempts made to read the mind of Jesus (see pp. 36 and 39) tell us far more about what Christ means to the author than they do about Jesus' attitudes.

In his comparison of Marxian and Christian ethics the author betrays one of the persistent weaknesses of certain interpreters of Christian morality. He shies away from the possibility of a responsible Christian use of power or force, and relies heavily for social and political improvements upon "organized and effective moral and spiritual influence." "Christian

love, Christian 'soul-force' is seemingly weak but actually strong," he claims (pp. 73-74).

For the kind of revolutionary international situation which he describes, his advice seems halting and timid. In any case, he finds it difficult to formulate a specifically Christian program in antithesis to the Marxian ethos. Nor does he show that there is much likelihood that the ethical outlook he describes for Christianity has yet found a way of grasping the political and economic realities which constitute so much of the present impasse.

The book, however, is commendable in its effort to play fair with the system of Marxism with which, clearly, the author has no sympathy. There is honesty, also, in the evaluation of the shortcomings of Christianity. Dr. Price does not flinch from telling Christians where they now stand, nor does he forget that God's judgment and mercy operate on both sides of the Iron Curtain. Especially appealing is the earnest sincerity and concern which speaks throughout the book. Dr. Price knows the "enemy," but refuses at last to be panicked into treating it as the ultimate in demonolatry. There is good sense and wide reading behind Dr. Price's presentation. The book is strong precisely because it refuses the facile road of shrill denunciation and hews to the line of balanced presentation and evaluation without forgetting the urgency of the crisis with which Christians are faced.

CLYDE A. HOLBROOK

Oberlin College

*That Revolutionary—Christ.* By ALLAN KNIGHT CHALMERS. New York: Charles Scribner's Sons, 1957. 152 pages. \$2.95.

Today when many liberals have grown weary in well doing it is refreshing to observe a defender of the faith carry on with unabated vigor. Long a fighter (pacifist style) for a better world, Dr. Chalmers adds another book to social action bibliography. His comments on race relations, prison reform and current theology reflect a note of urgency. This highly readable volume, permeated with a spirit of Christian compassion, is documented by numerous personal experiences which derive from the author's first hand involvement with causes that have stirred his conscience. It is apparent that he is not a spectator but a participant in the struggle for the right of man.



The author sees a "great choice" being made by the contemporary church. He deplores the effects of crisis theology and asserts that it "has made faint the confidence of men in the very nature of man" (p. 70). He contends that crisis theology paralyzes the nerve of effective Christian social action. "I set myself squarely against the current fashion in theology and assert that the gospel of Christ hangs on the conviction that man was made for perfection and does have a part to play in his own destiny" (p. 70).

According to Dr. Chalmers compromise and Christianity are incompatible. Christ was a revolutionary who scorned compromise. Moderns, conditioned by thoughts of strategy and expediency ask, "Is not this position too extreme?" The author replies, "There is a place for extremes in life. Men are useful to Christ's way of life when they take their stand on absolutes" (p. 152). The author's critics should be cautioned to reserve criticism until they have consulted their own consciences and determined what contributions they have made in those areas where Dr. Chalmers has repeatedly identified himself with courage and personal sacrifice.

PAUL L. MCKAY

Millikin University

## WORSHIP

*Christian Worship Its History and Meaning.* By HORTON DAVIES. New York: Abingdon Press, 1957. 128 pp. \$2.00.

Dr. Davies, originally a British Congregationalist and author of *The Worship of the English Puritans* (1948), became Professor of Religion at Princeton University in 1956. His liturgical position is an inclusive one, finding virtue and value in practically all the varying types of worship which have developed within the Judaeo-Christian tradition. The first eight chapters constitute a history of worship within seventy-three pages, with affirmative judgments alike of fixed and of "free" usages.

In the second part the author becomes an expository preacher, explaining the several parts of the service in direct and simple terms. In the third section he is an evangelist for church-going, for beauty in the house of God, and for personal devotion. At this point his individual preferences begin to emerge, mildly on the side of established ritual and ceremony as distinct from the casual habits that have dominated American Protestant practice until recent times. Neither the pronounced ritualist nor the confirmed casualist, however, will find himself driven into any vigorous dissent.

There is a brief and well-chosen bibliography, including a number of British works not widely

known on this side of the Atlantic. In sum, the book has little new to offer to the liturgical expert, and perhaps not much to the minister who has been either trained or thoughtful in the field; but it would be an admirable one to lend to the numerous laymen who go to church only to hear a sermon, and who see no point in the preliminaries. If it opens the door of understanding to some of these, Dr. Davies' quiet little interpretation will have been fully justified.

GEORGE HEDLEY

Mills College

*Christian Commitment.* By EDWARD JOHN CARNELL. New York: The Macmillan Company, 1957. xvi + 314 pages. \$5.00.

Is Christianity relevant and adequate for twentieth-century man? If so, is a Christian apologetic capable of providing rational answers that would be compatible with modern science and at the same time not destroy the fundamental principles of Christianity? It is to these poignant questions that the author addresses himself in this book. The discerning reader will have to judge for himself whether the author succeeds in his effort.

The author is fully cognizant of the limitations of apologetics. He recognizes that the fundamental doctrines of the Christian faith cannot be demonstrated in a rational manner as can empirical data. Christian truth must be experienced through personal commitment. What then is the purpose of Christian apologetics? The answer seems to be that while Christian truth cannot be demonstrated by rational principles, it can be made intelligible to those who have already committed themselves *in faith* to Christian principles. What about the agnostic, the scientist, the atheist? How can they be convinced of Christian truth? This question remains unanswered.

The book consists of four parts. The first two parts are concerned with epistemological questions. Classical epistemology is examined and is found wanting. Three methods of knowing are considered: (a) Knowledge by acquaintance, which is defined as "the passage of the mind to a conclusion without the aid of a middle premise." This type of knowledge is concerned with ontological truth; (b) Knowledge by inference. This knowledge is arrived at by syllogism where the conclusion is reached by means of a middle premise. Neither of these methods is capable of giving us knowledge of our moral duties. A third method is therefore offered: (c) Knowledge by moral self-acceptance. This means that one must commit himself to the truth by doing the truth. To know is to be morally responsible for knowing. This type of knowledge must be concrete and personal, if it is to become knowledge *for me*.

Parts three and four deal with theological questions. Such questions as the character of God, the problem of guilt, repentance, forgiveness, the person of Christ, the Cross, saving faith, righteousness, the relation of world religions to Christianity, etc. These questions are considered from an orthodox point of view, hence, the answers are presupposed in the questions in the same light. The book is undoubtedly intended as a text-book for seminary students; hence, it cannot be too exhaustive in its treatment of so many complex problems. The book could be read with profit by people who do not necessarily agree with the author's point of view.

LOUIS SHEIN

*St. Cuthbert's Presbyterian Church*  
*Hamilton, Ontario*

*Spiritual Renewal through Personal Groups.* Edited by JOHN L. CASTEEL. New York: Association Press, 1957. 220 pages. \$3.50.

Seven ministers and three laymen, working in widely diverse situations, report their successes and failures in creative group life. In the downtown city church, rural parish, highly creative experimental Church of the Saviour in Washington, D. C. and several familiar middle sized churches the story is the same. Intimate, inner core groups joined together in prayer, reflective thought and creative work have proved to be the means of grace for hungry people. No simple set of directions for organizing and conducting such groups can be given. As the editor points out, by its very nature such fellowship is "both too intimate for public analysis, and too creative to be predictable." Still, the experiences recorded here are instructive, and Gerald Jud's list of requisites for creative group life (p. 89) is helpful.

For the most part the groups have started in casual contact. Someone voices a need for prayer or study, and like minded persons have joined in. No one pattern of membership or program characterizes the several experiments. Some are vocational interest groups such as the Doctors' Seminar in a Denver church, others mix laborers and professional men. Some separate men and women, others are made up of couples. One parish organizes "colonies" according to geographical neighborhoods. The same is true of program content. Some are primarily prayer cells, others religious variations on the "Great Books" theme. Some center around projects.

The results of the groups show similar variety. Individual growth stands first in the valued outcomes. Poise that comes from mutual acceptance in a valued group, participation through witnessing, deepened interest in great theological ideas, books and sermons have been observed in the individuals

taking part. But interesting projects have been undertaken. One group in a Fort Wayne parish published an abridgment of William Law's *A Serious Call to a Devout and Holy Life*. Another group undertook the rehabilitation of a prisoner. The Washington group sponsors a School for the Lay Ministry and a country recreational farm known as "Dayspring."

A final chapter by Casteel is a discerning and discriminating evaluation of the limitations and possibilities of such personal groups.

LEE OSBORNE SCOTT

*Denison University*

*Prayer Can Change Your Life.* By WILLIAM R. PARKER and ELAINE ST. JOHNS DARE. New York: Prentice-Hall, 1957. xvii + 270 pages. \$3.50.

In 1951, after a personal illness, the first-named author of this book found help in prayer. He then drew up an experiment to measure the effectiveness of three types of procedure in the lives of individuals suffering from emotional disturbances and related physical illness. Three groups with fifteen persons in each group (a cross-section of a community) formed the pilot study: Group I, Psychotherapy without mention of prayer or religion; Group II, Random Prayers, i.e. individuals who prayed "at random" (!); Group III, Prayer Therapy, combined psychological insight with religious faith, the practice of prayer and group therapy. In June, 1952, the results of this study were available: In Group I, 65% had improved; Group II showed no improvement; Group III had a 72% improvement. Therefore, it is concluded "that prayer properly understood might be the single most important tool in the reconstruction of man's personality" (p. 34).

It is regrettable that the world demands objective "scientific" procedure to "prove" what has been known for centuries. The difference between Group II versus Groups I and III lies in the nature of the organized attack on personal problems. The difference between Group I and Group III lies in the greater degree of completeness given to the attack on personal problems. This book will be of value to ministers and Christian counselors who are helping people overcome the demons of fear, guilt, inferiority and hate through the practice of organized Christian prayer. The book might be of some value to individuals seeking to overcome the psychological and physical effects of subconscious influence, although this reviewer feels that professional guidance and Christian group therapy, as practiced in the third group, is the safer approach. Various Christian therapy groups in our modern world have had the same results. The author is to be commended, however, for his forthrightness and experimental attitude

Truly, the first step in prayer therapy is "to make prayer a practice in honesty."

WILLIAM CARDWELL PROUT

*The Methodist Church*  
Howell, Michigan

## RELIGION AND SCIENCE

*The Church and Modern Science.* By P. J. McLAUGHLIN. New York: Philosophical Library, 1957. 374 pages. \$7.50.

This work of P. J. McLaughlin of Maynooth College, Ireland, seeks to show that the aims, method, and scope of modern science are consistent with the present position of the Roman Catholic Church as illustrated through a series of extracts from papal discourses, including radio addresses, special audiences, and the well-known encyclical *Humani Generis*. The first part of the book gives an exposition of the philosophy of science, principally the philosophy of physics, the second part of the book giving the papal pronouncements. These papal pronouncements deal with such problems as evolution, medical ethics, psychoanalysis, anesthesia, and a variety of topics of interest in the scientific world. But one wonders exactly what the author conceives the unifying link to be between part one and part two. It is indeed true that certain Catholic theologians like Abbé LeMaitre have made considerable contributions to science, and it is equally true that the Pontiff has taken an encouraging attitude towards scientific matters. These facts, if not common knowledge, do not develop a specific Roman Catholic position on such problems as creation, time, causality, and the logical foundations of quantum mechanics. From the onset Professor McLaughlin calls his position "critical realism." I think it is erroneous to attempt to describe the philosophy of science from a specified and prior system; the philosophy of science might equally well be discussed from the position of phenomenism.

Much can be said about the book which is good, but the organization of the material is exceedingly poor. As happens too frequently, a mixture of good theology and good science produces a satyr which is half-man and half-beast. This figure, so dear to the Renaissance artist, expresses the fundamental conflict which yet has to be resolved.

HENRI MARC YAKER

Hobart College

*The Creative Power of Mind. The Scientific Use of Your Thought for Abundant Living.* Edited by WILLIS H. KINNEAR. Englewood Cliffs, New Jersey: Prentice-Hall. 1957. xix + 351 pages.

"Science, today, is adding a powerful voice to

what religion and philosophy have been telling us for thousands of years: thought is creative and it can be used and directed to achieve specific results" (p. xi). Such is the theme of this volume which contains articles by more than fifty persons prominent in their respective fields.

This volume is divided into three main sections. Part One is concerned with the nature of thought and consists of a group of essays by noted scientists and philosophers. The main purpose of this portion of the book is to show that "there is a Life, Mind, God, Creative Intelligence, or Consciousness behind the physical universe as we know it, and that the individual's mind, or consciousness, possesses a like nature and creativity" (p. xii). The implications of modern science for a spiritual interpretation of the universe are set forth by several competent thinkers in a readable manner. Thus, Donald Hatch Andrews asserts that "the greatest thing which science does for us is to reaffirm the reality of the Spirit" (p. 43). Part Two is entitled "Experience: What Thought Can Mean," and is devoted to the theme of mind in action, namely, the relation of thought to the practical matters of daily living. There are some excellent articles in this section dealing with prayer and with the relation of thought and health.

The effectiveness of this volume is somewhat weakened by the great diversity of authors and the uneven quality of the essays. Here and there in the writings of Ernest Holmes one finds a tendency towards pantheism. But there is much helpful, clarifying and suggestive material in this book.

JAMES C. PERKINS

Huston-Tillotson College

## METHODIST STUDENT MOVEMENT

*Confessing the Gospel Mark Preached.* By EDMUND PERRY. Nashville: The Methodist Student Movement, 1957. 122 pages. \$1.00.

Edmund Perry's book *Confessing the Gospel Mark Preached* was written for the Quadrennial Conference of Methodist Youth. It was intended to be probing and provocative, and in this sense it is highly successful. It asks a church which has renamed most of its periodicals for non-directive attributes and conjunctives to accept something that is creedal, definite, and explicitly Christian. It asks a youth movement which has been easy going in its theology to become Christ-centered, and to accept the substitutionary view of the atonement. It criticizes the author's own church on its view of baptism, apostolic succession, necessity for the Old Testament, and the function of the preaching ministry.

Dr. Perry shows a broad knowledge of New

Testament criticism. For example, he reminds the reader that Mark writes throughout from the total perspective of Jesus' death and resurrection (p. 34), and, that "to 'believe in the Gospel' is to trust God, not to believe in propositions about God." In his insistence that all early preaching was for commitment he makes a much needed emphasis.

One would wish, however, that a book intended for students were more carefully written for the book suffers from a number of apparent inconsistencies and is unfortunately confusing in its identification of Jesus and God, and of theology and Christology.

Many readers will be troubled most, moreover, by Perry's dichotomy of Jesus' preaching and teaching, and the ease with which he would have people swing from liberalism to a creedal orthodoxy. New Testament criticism has finally shown that it was the church that produced the New Testament, not vice versa. But Perry's book shows that critics seldom go on to second base. Quite rightly Perry points out that Mark puts no emphasis upon Jesus' teaching. He overlooks that Mark never needed to do so when the Church was still so close to the life, teaching, and example of our Lord; so close that Ananias and Sapphira felt they should make an extreme sacrifice. Early Christian literature, as Perry reminds us on p. 89, makes no sharp dichotomy between Jesus' ethics of righteousness and the theological implications of his Christology. Dean Sperry quietly points out that Paul persecuted a "way of life," not a belief; as Paul says, "I persecuted to the death this way."

Surely the Methodist student movement will make only a spectacular flip flop if it hurries from its position of the past thirty years to this new Gospel of Mark as Perry proclaims it. But if the movement will ferret out the basic truth in Perry and realize the necessity for getting back to the primitive Christian community which was thrilled by its allegiance to Christ as Lord and through him saw the Father's will rebuking man's sin and building a new world through the steadfast and sacrificial love that God, and God alone, can redemptively place in the heart of man, it will become once more an evangelical *ecclesia* on the march.

HARLEY H. ZEIGLER

*Willamette University*

*Campus Evangelism: In Theory and Practice.* Edited by RICHARD N. BENDER. Nashville: National Methodist Student Movement, 1957. 109 pages.

This volume is another example of the creative work being done by Richard Bender, Secretary of Religion in Higher Education of the Methodist Board of Education. It is a symposium on proce-

dures of campus evangelism, written by nine authorities after consultation with some twenty leaders in the Methodist Student Movement. It deals with different aspects of university life through which the gospel may be communicated.

An interesting chapter by Tom Driver discusses how non-verbal communication may be effected through the arts. He contends that there is among students a remarkable degree of "openness to Christianity approached in and through the arts." Detailed suggestions are given for making use of this opportunity.

Dugald Arbuckle, from a strictly "client-centered" perspective, deals with the Christian teacher as counselor. He sets forth the methods and principles of this approach quite clearly, ably discussing the relationship of counseling to Christianity and to democracy.

An especially discerning chapter, by L. Paul Jaquith, presents tested principles and procedures by which students may be reached through the campus Christian Foundation. This is based on the author's successful experience at the University of Wisconsin.

Other chapters deal with the religious activity program of the church-related college, Christian influence in the classroom, and evangelization through the university church.

Despite the varied authorship of the different chapters, certain areas of agreement emerge. Some of these are: that the Christian witness must be made by persons who are familiar with the university and accept its disciplines of scholarship; that evangelistic techniques must be developed within the university community, rather than being imported from outside; and that evangelism should not be confused with membership campaigns.

This book is a worthy successor to *Witness to the Campus*, from the same publisher, which dealt with the theology and philosophy of campus evangelism.

PHILLIPS MOULTON

*Simpson College*

*Form and Reality: Art as Communication.* By JOHN W. DIXON, JR. Nashville, Tennessee: National Methodist Student Movement, 1957. The Board of Education of the Methodist Church. 92 pages. \$1.00.

As a pump primer for discussions of art and religion this little book has many things to recommend it. The core of the statement, Chapters III and IV, dealing with art in its relationship to reality and art as a means of communication is effective and should be rewarding for students willing to think through the arguments. The attempt to establish "Christian categories" and use them in interpreta-



tion of works of art (pp. 7-9 and 82-84) is far from convincing but, partly for that reason, should lead to thought and discussion. The analyses of buildings and paintings also provide many stimulating suggestions.

On the negative side there are also several points that need to be noted. The attempt to get down to student level by comparing art and sport may annoy anyone capable of following the remainder of the argument. For others it may be the only useful part of the book, but it doesn't seem to belong with the rest. More serious is the fact that there are statements about art and art history which are debatable or demonstrably false. For example, the treatment of a church as a spatial image of world order is debatable on a level demanding more knowledge than students are likely to have, but the discussion of a Renaissance church is misleading. "The great spaces are gone," the author writes and builds this into his Renaissance spatial image of the world order. He is making a comparison of a unique, huge example of Byzantine building and one of the largest Gothic cathedrals with a non-comparable example from the Renaissance. A simple substitution of other, more comparable examples makes the comparison absurd. He goes on to imply that use of mathematical and musical harmonies of proportion are new here while in fact this had been a standard part of the repertoire of design in architecture from early Romanesque days at least. Similarly, in the comparison of Rembrandt and Titian portraits the author derives a spiritual concept of man from Rembrandt's concern with light. This is clever but can be reduced to absurdity by anyone familiar with other works similarly involved with problems of illumination. Such statements, and there are several, seriously compromise the author's position.

In spite of such weaknesses, the book is full of suggestive ideas and should prove thoroughly worthwhile in college and university discussion groups, especially if an art historian is part of the group.

HARRY H. HILBERRY

Syracuse University

#### WORLD CHRISTIAN BOOKS

*Did Jesus Rise from the Dead?* By JAMES MARTIN. New York: Association Press, 1956. 91 pages. \$1.25.

"Today it is not enough to believe; it is necessary also to understand," says Stephen Neill about World Christian Books, of which this is one. The modern demand for intelligibility, bodying forth in a rash of translations, is now taking the form of a flood of popularizations of Christian thought.

No doctrine more needs this re-presenting than the

resurrection of Jesus, for "no event in all history has greater importance . . . , and there is none the truth of which matters so much" (p. 9). Without it Christian preaching and the Christian faith itself are "empty" (I Cor. 15.14) of distinctive value and effective power. Gripped by this, the present reviewer once spent forty days exhausting a great university library on the subject . . . exhausting!

Yet the more important a matter, the stronger the assumptions with which one considers it: the less one is able to approach it "with an open mind" (the title of Chap. I). But Martin falls into none of the current counsels of despair—the fundamentalist denial of the problem on the positive side (dogmatic intellectualism), the dialecticist dismissal of the problem as irrelevant to the transcendent character of the resurrection faith (dogmatic irrationalism), and the empiricist denial of the problem on the negative side (positivistic rationalism) and demythologizing of the traditional on the positive side (existentialist-rationalism).

As a primer the little book leaves little to be desired, faithful to the *kerygma* and fair to contrary views. The scholar may feel that one of the powers of the resurrection of Jesus—the power to raise the paradoxical questions and so to continue the "correlation"—gets too little attention. Faith demands, for its *esse*, the possibility of the reasonable doubt, which seems to be excluded by our author: "The contention of this book is that . . . it cannot reasonably be doubted that Jesus rose from the dead." This pseudo-triumph requires that one fail to consider "all the contingencies" (as Machiavelli said in another connection).

So we must classify the book as "confessing" literature, which it frankly is. Whoever seeks to maximize the meaningful relationships between this central Christian event and the thought-worlds of the people who hear his voice will need to ask some additional questions and discover some additional evidences. The Christian affirms that Jesus as a conscious and communicable person survived his execution, but living and communicating this affirmation requires a rare combination—assurance and humility, finding and seeking.

WILLIS E. ELLIOTT

Community Church, Morton, Ill.

*What the Christian Hopes for in Society.* Edited by WAYNE H. COWAN. New York: Association Press, 1957. 125 pages. \$.50.

The essays which form the substance of this book were originally written for *Christianity and Crisis*. The lead article, by John C. Bennett, furnishes the title of the book and suitably sets the tone for the

other contributions: Francis Pickens Miller ("Christian Ethics and Practical Politics"); Paul Tillich ("Religion and Its Intellectual Critics"); David E. Roberts ("The Christian Gospel and the American Way of Life"); Margaret Mead ("Christian Faith and Technical Assistance"); Amos N. Wilder ("Artist and Believer"); Kenneth W. Thompson ("Prophecy and Politics"); Reinhold Niebuhr ("Religiosity and the Christian Faith").

Any composite work, especially one that is an editorial afterthought, is bound to be uneven in style, content, and merit. This one is no exception. No doubt the Editor is right when he declares the articles "may not appear on the surface to have a unity but there is a unity which underlies them all. This unity is seen in the fact that they all have been written from a perspective of Christian concern. This concern . . . understands that exclusively individualistic piety is a perversion of the Christian faith" (p. 13). But the unity of content is sometimes difficult to discover and the profundity of perception varies as each author takes his pen in hand. Nevertheless, the book contains valuable insights and is well suited for "Christian laymen and students who are concerned to think through the implications of faith for their life in the world about them" (pp. 13-14).

C. MILO CONNICK

Whittier College

#### REFLECTION BOOKS

*God and the Day's Work.* By ROBERT L. CALHOUN. New York: Association Press, 1957. 128 pages. \$50.

Robert L. Calhoun, of Yale University Divinity School, has revised his *God and the Day's Work* to make a Reflection Book that is characterized by simplicity, lucidity, and cogency.

For many people, work is drudgery—something to be avoided if possible, endured if necessary, and escaped from when they can. There are many ways of escape. Religion is one of them. But not the kind of religion Dr. Calhoun has in mind: "The calling forth of a person's entire range of capacities and skills into worship and devoted work for the common good, by a power not only greater than himself but greater than the whole world in which he lives" (p. 9).

Dr. Calhoun declares that God is at work creating and redeeming his world from evil. "He has set men in such circumstances that they must work to maintain their very existence. This universal labor that man must carry on is the vehicle of a universal call from God. By suitable work man can fit into God's over-all purpose. . . . Underlying such work

there is needed a continual renewal through face-to-face worship of God" (pp. 125-26).

This book is not a call to vocations in general or to specific Christian vocations in particular. It is a call to transform all work and vocations into Christian vocation. The reader, be he lay or ministerial, will find *God and the Day's Work* stimulating and profitable reading.

C. MILO CONNICK

Whittier College

#### MERIDIAN BOOKS

*Leaves from the Notebooks of a Tamed Cynic.* By REINHOLD NIEBUHR. New York: Living Age Books, Meridian Books, 1957. 225 pages. \$1.25.

Most of us know the later and more formidable works of Reinhold Niebuhr and have come to hold his provocative writing in great respect. It is all the more interesting then for us who came late on the theological scene to read some of the earliest paragraphs from his pen. So often the later works of a writer tend to spoil our taste for anything that he did in his formative years. This is happily not so with Niebuhr's *Leaves from the Notebooks of a Tamed Cynic*. Even though the books consist of personal reflections made thirty to forty years ago, few of them have a truly dated quality. The *Notebook* is written not so much as a diary with introverted personal references, but as a journal in which the writer reflects relevantly on situations that are both personal and social. For this reason, with very few exceptions, Niebuhr's comments here possess a vitality and pertinence not dulled by a few years. Whatever changes in ideas the author may have made since the 20's, his experiences and reflections as a young pastor involved in the life of the local church are hardly out of style; the incisive comments of one age make sense in a later time. Who among us has not felt the timid resistance to pastoral calling or the unwillingness of ideas and words to come in tempo with the weekly sermon schedule? Many of us might make the following comments today: "Doesn't this denominational business wear on one's nerves?" Or this—"The young fellows I am trying to teach in Sunday school don't listen to me attentively."

The continuing timeliness of the book is further illustrated in Mr. Niebuhr's words on the freedom of the pulpit and the disparity between the church's moral pretensions and its achievements. One hears today, as in the 20's, of ministers being forcibly removed from their pulpits by congregations who will not tolerate the involvement of the church in social and political affairs. The false distinction between moral and political issues is still being made in a loud voice. There is much in the *Notebook*

for the minister either young or old who is trying to understand the prophetic task of the pastor in an age that would rather be left alone than bothered by ethical demands. There is at this point an early and most valuable Niebuhr paradox. He opposes the moral scold but defends the vigorous preacher. He affirms that the truth must be spoken and done but he advises that "the people must be charmed into righteousness." There is nothing dated about that.

SAM H. BEAMESDERFER

*St. Peter's Presbyterian Church*  
Spencertown, New York

### CHRISTIAN ETHICS

*The Churches and Juvenile Delinquency.* By ROBERT and MURIEL WEBB. New York: Association Press, 1957. 64 pages. \$5.00.

Since juvenile delinquency has become nearly anybody's subject, it is most encouraging to have a sane study guide prepared especially for use in the churches. Intelligently devoid of capsule formulae, spiritual bromides and glib judgments based on simple causes, *The Churches and Juvenile Delinquency* outlines the causes and remedies in brief, readable style. The nature of delinquency, treatment, prevention, and the role of the churches are all taken up in turn with the intention that the group using the material will pursue the subjects much farther. The churches are counselled strongly to open their facilities, to provide pastoral counselling, to assist in activities of courts and agencies and generally to assume their responsible place in the community as it strives to deal with juvenile offenders. Full family participation in church life and the un-selfconscious integration of juvenile offenders into the active church community are sound principles. The booklet is well worth the attention of any responsible church group.

SAM H. BEAMESDERFER

*St. Peter's Presbyterian Church*  
Spencertown, New York

### LAYMAN'S THEOLOGICAL LIBRARY

*Making Ethical Decisions.* By HOWARD CLARK KEE. Philadelphia: The Westminster Press, 1957. 96 pages. \$1.00.

"Simple answers" to ethical problems provide the main target for this book. Even the sophisticated reader might expect at least a few simple answers in a book on ethical decisions. But, contrary to expectation, the author stubbornly resists the temptation to counsel even one decision which is good for all men at all times. Slightly annoyed perhaps with

this indecisive way of making decisions, the reader in a change of mood is likely to be captured by the book's clear honesty, pointed relevance, and interest-getting captions.

Are there any fixed landmarks then? The clearest answer comes in a section of the final chapter called "What Do I Have To Go On"? They are to be found in the "living community of faith," the long life of the church in history, the scriptures of the community, and present participation in the life of the community. The Christian "does have a home base; he has taken his stand within 'the people of God,' which is the church." While no perfect community, the church leads him in the life of worship, the ministry of preaching, the wisdom of fellow Christians, and the way of prayer. "For he will no longer be alone." In view of the difficulty involved in local churches becoming this kind of community, the author encourages the formation of informal groups where there can be free sharing of doubts, failures, blessings and insights. There is full appreciation of the group dynamics of human life. Isolated principles and impersonal codes are rejected as insufficient guides in the tangled issues of persons living with persons.

The specific areas dealt with are marriage and living in the home, making a living, living under the state and its law, and the relation of friend to friend. Other chapters discuss some of the principles and pit-falls in making decisions and in facing up to wrong decisions.

Part of the Protestant dilemma is to engender moral discipline without either rigid casuistry or empty sentimentalism. Here is a provocative discussion of this live issue. It will be disturbing yet satisfying for adult study groups, and it also has value for the student situation. It is another triumph for the Layman's Theological Library.

W. LAWRENCE HIGHFILL

*North Carolina State College*

*Beliefs That Matter.* By GANSE LITTLE. Philadelphia: The Westminster Press, 1957. 142 pages. \$2.50.

The author, the Rev. Ganse Little, is President of the Presbyterian Board of Christian Education, and is a contributor to the "exposition" of Second Samuel in "The Interpreter's Bible." He is currently Pastor of the Pasadena (California) Presbyterian Church.

The "beliefs that matter," according to the author, are the doctrines of revelation, God, man, sin and salvation, the Church, sacraments and "sacramentals," prayer, and the Holy Spirit. These eight doctrines are explained in popular language in seven-

teen chapters which first took form as sermons preached in the Broad Street Presbyterian Church of Columbus, Ohio. Two of these are of special importance: Chapter I, "What Does It Matter?"—dealing with the importance of belief; and Chapter III, "The Word of God"—dealing with the problem of revelation. The remaining chapters are an attempt to explain, in non-technical language, the essential meaning of those doctrines listed above.

On the whole, the book is orthodox, yet not rigidly so. It is "evangelistic"—but with a sane, non-emotional type of evangelism. In it one finds many stimulating ideas; yet, save for those two chapters, it is a strangely disappointing volume to this reviewer. That, of course, is a personal reaction. Others, no doubt, will find much more of it of value.

ELLIS E. PIERCE

*The Lisle Conference Center  
Lisle, New York*

### BIOGRAPHY

*Erasmus and the Age of Reformation.* By JOHAN HUIZINGA. New York: Harper & Brothers, 1957. xiv + 266 pages. \$1.50.

This short biography of Erasmus, originally published in 1924 under the title *Erasmus of Rotterdam*, is still one of the best in the field. It is a sensitive portrayal of the greatest humanist of the turbulent 16th century. The Dutch author has the happy facility of writing critically and appreciatively of a man who was truly great and yet in so many ways a small person.

Erasmus followed an extremely ambiguous policy of trying "to preserve peace by his authority as a light of the world and to steer a middle course without committing himself. In that attitude the great and the petty side of his personality are inextricably intertwined." Erasmus's pacific endeavor to purify the church and his times by the lenient means of good literature indicates how far out of touch he was with the titanic forces of his day. He even believed that the Lutheran upheaval was rooted in the "incurable hatred of linguistic study and the *bonae literae*."

Reflecting on Erasmus's relation to Luther, the author writes: "Erasmus's hesitation in those days between the repudiation and the approbation of Luther is not discreditable to him. It is the tragic defect running through his whole personality: his refusal ever to draw ultimate conclusions."

Erasmus's ideals were Love and Truth which he hoped would subdue the world, and in promoting these he became "a centre and objective point of ideas and culture." From England to Italy he counted his friends and patrons. But there were two Erasmuses. One was dedicated to humanistic cul-

ture, the intellectual focus of his age. The other was superficial, self-centered and cunning.

As an insight into the humanistic side of the Reformation and the character of one of the great men of the period this biographical study is a valuable contribution to our understanding.

CLYDE L. MANSCHRECK

*Duke University*

### MISCELLANEOUS

*Four Philosophies: And Their Practice in Education and Religion.* By J. DONALD BUTLER. New York: Harper and Brothers, 1957. Revised edition. xvii + 618 pages. \$6.00.

The first edition of this book appeared in 1951 and was widely reviewed at that time. It is a comparative study of naturalism, idealism, realism, and pragmatism with emphasis on their expressions in education and religion. The following changes have been made in the revision. The treatment of pragmatism has been extended to twice its original length. A brief section on the nature of the self has been added to Chapter VIII, "A Systematic Synopsis of the Philosophy of Idealism." New material designed to aid the student in building a philosophy of education appears. Other portions of the book have been rewritten. The book continues to be a very useful text of great scope for courses in philosophy of education. It is perhaps less useful for courses in introductory philosophy and philosophy of religion chiefly for two reasons: (1) in achieving scope of coverage, it necessarily fails to be fully satisfying in matters of detail and precision; (2) the book is not designed especially to foster the mastery of the analytical method in philosophy.

WALTER E. STUERMANN

*University of Tulsa*

*Landgraf Philipp und die Toleranz.* By F. H. LITTELL. Bad Nauheim: Christian Verlag, 1957. 54 pages.

Littell believes it is an appropriate time to discuss Philipp who was a voice crying in the wilderness for toleration of persons and groups of "the left wing of the Reformation." The present situation in Germany is bringing the national churches and the free churches into much closer harmony. The older designation of the free churches as sects is renounced in the May 22nd, 1951, issue of the Wuerttemberg National Church's *Amisblatt*.

Philipp like Zwingli and many others was influenced by Joachim of Floris. He believed that the church in its fallen condition stood between the pre-Constantine golden age and a post-Constantine re-



toration. He kept his mind open to the possibility that "the left wing of the Reformation" might in some regards be leading the way to the restoration. Philipp is so well known for his political role and his marital misadventure that it is good to be reminded of his magnanimity.

EUGENE S. TANNER

*The College of Wooster*

*The Gifts.* By DOROTHY CLARKE WILSON. New York: McGraw-Hill Book Company, 1957. 282 pages. \$3.95.

This is another biblical novel by the distinguished author of *The Herdsman, The Brother, Prince of Egypt*, and others. The excellence of her previous biblical fiction is continued here, writing out of a rich background of understanding the times and people of the first century.

The story is about village life in Nazareth in the twelfth year of Jesus' life, who appears as "The Boy." The "gifts" are the gold, frankincense, and myrrh of the Wise Men from the East in the birth stories. These items were carefully preserved by his parents for rather indefinite use in the future, and on his twelfth birthday his mother assured him that they were his to do with as he pleased.

The Boy is a very lively and wide-awake lad in the village, with many friends and interests in the community around him, especially in the synagogue and its teacher. He soon finds many uses for the "gifts" which he now thinks of as exclusively his own. Without his parents knowing, he manages to use the gold secretly in relieving some of the pressing needs of the poor among his special friends. Jonathan could not marry his beloved Lilah because he did not have the bridal dowry. Mulcah was a woman of suspicious reputation in the village, and Deborah a deserted widow with a blind son. All were recipients of some of the gold, in rather mysterious fashion, without their knowing the source of their help. The gold was soon used up in this way, but it seemed to the Boy that the happiness of such people was extremely short-lived.

The second "gift," the frankincense, went to an old ostracized shepherd, Simon, and his hunchbacked and half-witted son, Gad, in a seeming futile sacrificial effort to make the divine Presence real to him, just as the Boy had known it in the Temple in Jerusalem on a memorable visit earlier that year.

The myrrh was used to purchase the freedom of a Samaritan slave boy, in a surprising situation before his parents. Joseph was dumbfounded at the act but Mary was more understanding, and the sudden revelation of how he had disposed of all the gifts was a severe blow to both parents, especially to Joseph.

The seeming religious import of the story is indicated on the outside jacket: "Jesus gives his three materials, only to discover that in each case the change is but temporary, the happiness brief. Only then does Jesus begin to learn, not without pain, that he must give of himself, and freely give even when it means stepping beyond the strict laws and codes of his time."

There is something trite and conventional about this viewpoint that did not impress the reviewer. Some readers will not like the explanation of Jesus' older brothers and sisters as children of Joseph by a former marriage. Others will think the ending somewhat weak, as Joseph is brought face to face with the ultimate implications of divine Fatherhood. However, to this reviewer it seemed a wholesome story of the times. If the preachments indicated on the jacket were intended by the author, they did not so impress us. It is a well-written story for its own sake, not because it is trying to get across some needed lesson for our times in sugar-coated form.

CHARLES F. NESBITT

*Wofford College*

*Son of Tears: A Novel on the Life of Saint Augustine.*

By HENRY W. CORAY. New York: G. P. Putnam's Sons, 1957. 316 pages. \$3.95.

Making history come to life via the novel is commendable providing an author fulfils two exacting requirements: first, that he remain as faithful as humanly possible to historical fact; secondly, when dealing with the historically great, that his style and treatment are worthy of his subject. Mr. Coray's grade on both tests would range from good to excellent.

He describes the spiritual journey of Augustine accurately and without probing very deeply into his theological problems. Where the facts of Augustine's life are not known—the identity of his mistress, for example—the author fills in most acceptably with a lively imagination. As one might expect, Augustine comes to life more than the others in the story; nevertheless, his beloved "Melanie" is clear and winsome enough to play with credibility her strange and tragic role in Augustine's life.

This book is not one of our current thousand-page giants; Mr. Coray has a blessed brevity in his style. Sometimes a lack of background description forces the reader's imagination to work overtime to get the image to come clear; but on the other hand, a three-to five-hour novel that does the job this well is to be welcomed. The style is strikingly poetic. Note his description of Carthage, first by day: "Nature smiled on the Mediterranean port. . . . All the year round vapors swirled up from the sea like rosy wraiths to moisten the landscape and keep it peren-

nially green." Then at night Augustine and a friend stand on a hill above the city: "... the bay shimmered under the stars like a chest of black ice. At their feet sprawled the city, her streets cut into blocks after the pattern of a checkerboard, and tonight flecked with torchlight that flickered like fireflies."

Mr. Coray has sent me back to Augustine's *Confessions* with renewed appreciation of this complex personality.

JAMES L. CHRISTIAN

*Simpson College*

*Pictorial History of Protestantism.* By VERGILIUS FERM. New York: Philosophical Library, 1957. 368 pages. \$10.00.

This is a book to make one laugh and weep. Who would have believed it? There is a kind of fascination to it, even though its compilation exhibits the intellectual and aesthetic discrimination of a packrat. It is unpredictable and incredible to the very end, and one never knows when something of interest will turn up amid the padding.

The reader is stunned from the beginning by the apparent lunacy of the choice of illustrations. On the first page are two romantic modern reconstructions, one of Constantine at the Council of Nicaea, the other of his vision of the cross "during a battle." There follow a postcard view of Iona church, a painting of Augustine baptizing British converts, Bede dictating, and two artists' conceptions of the Albigensian persecution. Why these seven assorted items should represent pre-Reformation Christianity, or why any seven should, out of ten thousand options, remains a secret.

With the Waldenses we reach a theme whose inclusion is rational, but in the midst of these pictures is found a Doré illustration of Dante and Virgil in hell. Wyclif, Huss, Savonarola follow, then we leave chronology and follow the Bohemian line: Comenius, Zinzendorf and nine contemporary

photographs of Moravian churches and other buildings in the United States. Then back to two pages of 15th and 16th century maps and woodcuts evidently chosen for a variety of reasons other than their connection with the Reformation.

A degree of method emerges from this madness as one proceeds. The pictures are grouped roughly by denominations so that the whole history of the denomination down to date follows its origins. The relative allotments of space are haphazard and indefensible and the illustrations are rarely representative, but one can see two advantages to the method. Most modern Protestants can find their denomination listed in the Table of Contents, which may help sell the album. And the rejection of a general chronological pattern helps to mix up the style of illustration and conceal some imbalance. Photographs of American colleges are strewn about among old woodcuts and engravings from histories of the Inquisition. In general there is no distinction between authentic and imaginary representations, nor between the tawdry and the distinguished. There are many portrait reproductions, paintings or photographs, a collection of atrocity pictures, many, too many, unfortunate samples of American institutional architecture. We are edified by Luther's rosary, Erasmus' hour-glass, Zwingli's side-arms, a Conestoga wagon, Plymouth Rock, Eliza crossing the ice, an Indian peace-pipe, a chandelier from Old North Church, a selection of fashion models for wedding costumes from several pages devoted to "The Church Around the Corner," and Mary Baker Eddy's attic. There are snake-handlers, basketball games in the YMCA, four pages from the Martin Luther film, and a photograph of the editor's father.

A teacher or minister looking for pictorial illustrations to Protestant history would be wise to pass by this volume and to look into the kodachrome collection "Panorama of the Christian Church" chosen by Roland Bainton and handled by Pilgrim Press.

JAMES H. NICHOLS

*University of Chicago*

## Books Received

(Books marked with an \* are hereby acknowledged. Others will be reviewed in subsequent issues of the Journal.)

- Bainton, Roland H., *The Travail of Religious Liberty*. Nine Biographical Studies. A Harper Torchbook. New York: Harper & Brothers, 1958. 272 pages. \$1.45.
- Blank, Sheldon H., *Prophetic Faith in Isaiah*. A Fresh Interpretation of the Ageless Message Revealed at the Summit of Old Testament Religion. New York: Harper & Brothers, 1957. x + 241 pages. \$3.75.
- Bowman, John Wick and Tapp, Roland W., *The Gospel from the Mount*. A New Translation and Interpretation of Matthew, Chs. 5-7. Philadelphia: Westminster Press, 1957. 189 pages. \$3.75.
- Brown, Ina Corinne, *The Story of the American Negro*. New York: Friendship Press. xi + 212 pages. \$2.75. Paper \$1.50.
- Buber, Martin, *Pointing the Way*. Translated and edited by Maurice S. Friedman. New York: Harper & Brothers, 1957. x + 239 pages. \$4.50.
- Bultmann, Rudolf, *The Presence of Eternity*. History and Eschatology. In his Gifford Lectures Bultmann reaches the culmination of his exploration of the meaning of history and of the call that each man faces. New York: Harper & Brothers, 1957. 170 pages. \$3.00.
- \*Channels, Lloyd V., *The Layman Learns to Pray*. St. Louis: Bethany Press, 1957. 96 pages. \$1.50.
- \*Coombe, Jack Duncan, *Consider My Servant*. A Novel Based upon the Life of Jonathan Edwards. New York: Exposition Press, 1957. 160 pages. \$3.00.
- Ebizawa, Norimichi, ed., *Japanese Witnesses for Christ*. World Christian Books. New York: Association Press, 1957. 96 pages. \$1.25.
- Gambier, J., et al., *La Formation des Evangiles*, Problème Synoptique et Formgeschichte. Recherches Bibliques, Publiées sous le Patronage du Colloquium Biblicum Lovaniense. Bruges, Belgium: Desclée de Brouwer, 1957. 222 pages. No price given.
- Garrison, Winfred E., *The Quest and Character of a United Church*. Nashville: Abingdon Press, 1957. 238 pages. \$3.50.
- Goldin, Judah, *The Living Talmud*. The Wisdom of the Fathers and its classical commentaries. Selected and translated with an essay by Judah Goldin. Chicago: University of Chicago Press, 1958. 244 pages. \$4.00.
- \*Hobbs, Edward C., ed., *The Wesley Orders of Common Prayer*. Nashville: Methodist Student Movement, 1957. 106 pages. \$1.00.
- Manschreck, Clyde, *Melanchthon, The Quiet Reformer*. Nashville: Abingdon Press, 1958. 350 pages. \$6.00.
- Moule, C. F. D., *Christ's Messengers*. Studies in the Acts of the Apostles. World Christian Books. New York: Association Press, 1957. 93 pages. \$1.25.
- Nicole, Albert, *Judas the Betrayer*. Psychological Study of Judas Iscariot. Grand Rapids: Baker Book House, 1957. 81 pages. \$1.50.
- Niles, Daniel T., *Living with the Gospel*. World Christian Books. New York: Association Press, 1957. 92 pages. \$1.25.
- Northcott, Cecil, *Livingston in Africa*. World Christian Books. New York: Association Press, 1957. 92 pages. \$1.25.
- Oates, Wayne E., *The Dimensions of Personality*. New York: Association Press, 1957. xiii + 320 pages. \$4.50.
- Rhodes, Arnold B., ed., *The Church Faces the Isms*. Nashville: Abingdon Press, 1958. 304 pages. \$4.50.
- Robertson, D. B., ed., *Love and Justice*. Selections from the shorter writings of Reinhold Niebuhr. Philadelphia: Westminster Press, 1957. 309 pages. \$6.00.
- Rowley, H. H., *The Unity of the Bible*. Living Age Books. New York: Meridian Books, 1957. 232 pages. \$1.35. Canada \$1.45.
- Royce, Josiah, *The Religious Aspect of Philosophy*. A Critique of the Bases of Conduct and of Faith. A Harper Torchbook. New York: Harper & Brothers, 1958. xxiii + 484 pages. \$1.75.
- Sheed, F. J., *Theology for Beginners*. New York: Sheed & Ward, 1957. x + 241 pages. \$3.00.
- Tournier, Paul, M.D., *The Meaning of Persons*. New York: Harper & Brothers, 1957. 238 pages. \$3.75.
- Werner, Martin, *The Formation of Christian Dogma*. An Historical Study of Its Problem. New York: Harper & Brothers, 1957. xvi + 352 pages. \$7.50.

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# The Association

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## REPORT OF THE SECRETARY (1957)

The forty-eighth annual business meeting of the N.A.B.I. was called to order by President Robert M. Montgomery, at 9:00 A.M., on Saturday, December 28, 1957, in Room 251, Norton Hall, Southern Baptist Theological Seminary, Louisville, Ky.

The minutes of the last annual meeting were adopted as printed in the *Journal of Bible and Religion*, April, 1957.

President Montgomery presented two items to the Association: (1) He suggested that the committee on pre-theological studies be continued during the coming year and be asked to report at the next annual meeting. The members of the committee are: A. Roy Eckardt, chairman, Ovid Sellars, J. Arthur Baird, Earl Cranston, Walter Williams, J. Allen Easley, and John Cheek. (2) Since the N.A.B.I. is not a member of the American Council of Learned Societies and yet is the professional society of teachers of religion in schools, colleges, and universities, Professor Goodenough has suggested that we recommend to the Society of Biblical Literature and Exegesis the appointment of a committee of three to represent both societies on the Council's Committee on the Relation of the Learned Societies to American Education. President Montgomery proposed that Professors Charles F. Kraft, S. Vernon McCasland, and Dwight M. Beck constitute the committee. Both items were approved by motion, duly seconded and passed.

President Montgomery reported for Professor Lovelace that Church-Craft, Inc., is interested in making a collection of visual aids that will be useful to teachers of religion. Plans are not far enough along to be reported in detail. No action was taken but in the discussion the point was made that an institutional type of depository might be preferable to a commercial concern. This suggestion is referred to Professor Lovelace.

Dean McKown reported for the membership committee. Fifty-six letters of application for membership were sent out this year. He noted that in the last three years the membership of N.A.B.I. has increased (975 in 1955, 1064 in 1956, 1149 in 1957) and yet in every annual report there are quite a few listed as dropped for non-payment of dues. He suggested that we consider the policy adopted by the Mid-west section and appoint some one in each state to circulate materials among members and

prospective members in that state. Dean McKown presented a list of 117 new members and moved that they and any others whose applications are received before the end of the meeting be elected to membership. The motion was carried.

Dean McKown presented the following recommendation on student memberships:

It is recommended that membership in N.A.B.I. be extended to students in colleges, universities, and theological seminaries on the following basis:

- (1) that membership be on an annual basis.
- (2) that it be renewable annually upon re-application for membership containing the statement that the applicant is enrolled as a student and giving the name of the institution in which he or she is enrolled.
- (3) that student membership be renewed only three times, *i.e.*, no one person shall hold a student membership for more than four years.
- (4) that the student applicant sign a statement that he is interested in the purpose of the association, "to work for more effective instruction in Bible and religion, especially in secondary schools, colleges, universities, and theological schools."

The recommendation was adopted.

Professor Carl E. Purinton, editor of JBR, pointed out in his report that we have completed twenty-five years of publication. He compared the volume of 1937, the first to be published in four parts, with the volume of 1957. In 1937 there were 22 articles and 110 reviews in a total of 206 pages; in 1957 there were 29 articles and 241 reviews in a total of 404 pages. Professor Beck, the associate editor, will continue as Acting Book Editor until Professor Richardson returns in the fall of 1958. Professor L. A. Whiston, Jr., is the new editor of Old Testament Research Abstracts. The editor's report was adopted with appreciation to Professor Purinton. At this point President Montgomery announced that the executive council had reelected Professors Purinton and Beck editor and associate editor of the Journal.

The treasurer, Professor Penick, reported receipts during the year of \$7065.57 and disbursements of \$7404.67, a net deficit of \$339.10. The reason for the deficit was the greatly increased cost of printing



and distributing the Journal (\$4384.97 in 1956, \$5980.36 in 1957). Professor Beck reported that the auditing committee found the books in order and moved that the Association approve the work of the treasurer and thank him for his faithful and competent work during the year. The treasurer's report was adopted.

President Montgomery presented the recommendation of the executive council that regular membership dues be raised by one dollar to a total of \$5 per year and that student memberships be raised to \$3.50 per year. It was moved and seconded. Since this matter affects the budget, Professor Penick presented the proposed budget of \$7950. In the discussion it was pointed out that this figure is a minimum, probably an inadequate estimate of costs, even though it is approximately \$900 higher than 1957 receipts. An amendment to the motion on the floor was moved, viz., that student memberships, since they are relatively few in number and we wish to encourage young people to join N.A.B.I., remain at \$2.50 per year. The amendment was carried. The motion as amended was then passed. Finally, it was moved and carried that the budget of \$7950 be adopted for 1958.

The nominating committee, Professor Whiston, chairman, proposed the following slate of candidates:

President	H. Neil Richardson
	<i>Boston University</i>
Vice-President	Lauren H. Brubaker, Jr.
	<i>University of South Carolina</i>
Secretary	B. LeRoy Burkhart
	<i>Cedar Crest College</i>
Treasurer	Harry M. Buck, Jr.
	<i>Wellesley College</i>
Associate in Council	Frederick R. Crownfield
	<i>Guilford College (1960)</i>

The report was accepted, the nominations closed, and the secretary instructed to cast a unanimous ballot for the nominees.

The resolutions committee, Professor Rolland E. Wolfe, chairman, presented the following report:

We congratulate the Southern Baptist Theological Seminary on the completion of its first hundred years of service, and on this significant occasion we extend our best wishes for a second century of even greater effectiveness. We observe that the new century holds a happy portent for the future. The National Association of Biblical Instructors appreciates having been invited to share in the beginning of this significant centennial celebration. We express our thanks for the many courtesies extended to us by our hosts, who not only have made these gracious facilities available but also provided for our comfort in such a gracious manner.

We commend the program chairman, Mr. Huston, and his committee, for the carefully planned program he has scheduled. We also are grateful for the excellence of their contributions on the part of those who have participated in the program.

While recognizing the services of all the officers of the association and its sections, we especially wish to commend the editors of the Journal, and the treasurer, for the strategic importance of their work to the welfare of the association.

As the N.A.B.I. approaches its fiftieth anniversary two years hence, may we all look forward with expectation to that Golden Anniversary Celebration.

It was moved that the report be accepted and a copy sent to President McCall of Southern Baptist Theological Seminary. The motion was carried.

Professor McCasland reported that the Golden Anniversary committee was continuing along the lines suggested last year, planning for three major program sessions and a banquet.

The business session adjourned at 10:05 A.M.

The executive council took the following actions which will be of interest to all members:

- (1) Professor McCasland, who has been serving as "associate editor without portfolio," raised the question whether the time has not come to organize an editorial board to relieve the editors of the Journal of some of the labor of reading manuscripts submitted for publication and proof-reading articles which have been accepted. It was moved and carried that it is desirable to do so and that the editor is encouraged to name persons who can act in such capacities.
- (2) In the last few years more and more duties have devolved upon the treasurer. It was moved and carried that the three most recent treasurers, Professors Martin, Whiston, and Penick, constitute a committee to examine our organizational pattern and to suggest ways of making it more efficient and less burdensome on any one officer. The committee is empowered to draw up amendments to the constitution if that is desirable, circulate them among executive council members for approval, and publish them in the Journal in accordance with the Constitution, Article VIII.
- (3) The Vice-President, Professor Brubaker, was authorized to appoint a committee to present the plans for our Golden Anniversary celebration to one or more of the foundations to secure their support.
- (4) The time and place for the next annual meeting have been set for Sunday and Monday, December 28-29, 1958, in New York City.

Respectfully submitted,

B. LEROY BURKHART, Secretary

Program of the National Association of Biblical Instructors, Forty-eighth Annual Meeting, December 27-29, 1957, at the Southern Baptist Theological Seminary, Louisville, Kentucky:

Friday, December 27, 1957

1:00 P.M.

Council Meeting

3:00 P.M.

Opening Session

Presiding: B. LeRoy Burkhardt, *Cedar Crest College*

The Presidential Address: "The Religion Teacher as Learner"

Robert M. Montgomery, *Ohio Wesleyan University*

7:30 P.M.

Papers on Biblical Perspectives

Presiding: Robert M. Montgomery, *Ohio Wesleyan University*

"The Place of the Apocrypha in Christian Scripture"

John L. Cheek, *Albion College*; President, Mid-Western Section

"A Biblical Understanding of Religious Experience"

Jack S. Boozer, *Emory University*; President, Southern Section

"Indicated Directions for Future Research on the Dead Sea Scrolls"

Frank M. Cross, Jr., *Harvard University*

Saturday, December 28, 1957

9:00 A.M.

Annual Business Meeting

10:00 A.M.

Papers Contributed to the Annual Program

Presiding: Hollis W. Huston, Program Chairman

"Source Analysis for Study of the Life of Christ"

James T. Ross, *Huron College*; President, Rocky Mountain Section

"Bible Study in Relation to the Christian Year"

Frank R. Neff, Jr., *Trinity University*; President, Southwestern Section

"Historical Backgrounds in College and Seminary"

Earl Cranston, *Southern California School of Theology*; Representative of Pacific Coast Section

"The Buddha and the Christ"

David G. Bradley, *Duke University*

"Closing the Gap between College and Seminary"

Ernest C. Colwell, *Southern California School of Theology*

2:00 P.M.

Aramaic Language Studies and Their Implications for New Testament Interpretation

Presiding: John L. Cheek, *Albion College*

"Low-Church Values and Ecclesio-centric Ecumenism"

Andrew R. Eickhoff, *Bradley University*

"History of Aramaic"

W. F. Stinespring, *Duke Divinity School*

"Implications of Aramaic Studies for New Testament Interpretation"

Morton Smith, *Columbia University*

4:30 P.M.

Council Meeting with New Officers

7:30 P.M.

The Debate on "Demythologizing" and Its Implications for New Testament Interpretation

Presiding: Edward C. Hobbs, *Perkins School of Theology*

"History and Present Status of the Debate"

Schubert Ogden, *Perkins School of Theology*

"Implications of the Debate for New Testament Interpretation"

Kendrick Grobel, *Vanderbilt University*

"Indicated Directions for Further Study"

Eric C. Rust, *Southern Baptist Theological Seminary*

Sunday, December 29, 1957

8:00 P.M.

Joint Meeting with the American Schools of Oriental Research and the Society of Biblical Literature and Exegesis

## REPORT OF THE TREASURER (1957)

*Receipts*

Balance in Savings Account .....	\$5,529.10	
Balance on hand 1/1/57 .....	2,594.10	
		<u>\$ 8,123.20</u>
Dues: arrears, current, adv. ....	\$1,000.50	
Subscription to JBR: current, arrears, adv. ....	2,979.00	
Library and Inst. sub. ....	874.75	
Back issues (incl. \$15.90 syllabus and \$5.00 typing index) .....	46.58	
Advertising .....	1,987.72	
Interest on savings .....	177.02	
		<u>7,065.57</u>
GRAND TOTAL .....	\$15,188.77	

*1957 Summary of Disbursements*

Printing & Distributing JBR .....	\$5,980.36	
Editors' expenses .....	400.00	
Treasurer's expenses .....	225.05	
Postage .....	40.00	
Promotion and Membership .....	43.05	
Placement .....	35.00	
Annual Meeting .....	245.19	
General expenses .....	24.16	
Travel .....	300.00	
Sections:		
Midwestern .....	46.36	
Southern .....	33.50	
Southwestern .....	32.00	
Pacific .....	00.00	
Rocky Mountain .....	00.00	
		<u>7,784.10</u>
TOTAL .....	\$ 7,404.67	
Balance in First National Trust and Savings Bank .....	\$2,077.98	
Balance in Savings, Onondaga Savings Bank .....	5,706.12	
		<u>7,784.10</u>
GRAND TOTAL .....	\$15,188.77	

## THE ASSOCIATION

*Budget*

	Actual	1956	1957	New (Proposed)
Printing.....	\$5,980.36	\$4,200.00	\$5,000.00	\$6,000.00
Editor.....	400.00	400.00	400.00	450.00
Treasurer.....	225.05	200.00	250.00	350.00
Postage.....	40.00	100.00	100.00	100.00
Promotion and Membership.....	43.05	100.00	100.00	100.00
Placement Secretary.....	35.00	50.00	50.00	50.00
Annual Meeting.....	245.19	200.00	250.00	250.00
General Expenses.....	24.16	100.00	150.00	100.00
Travel Fund.....	300.00	300.00	300.00	300.00
Midwestern Section.....	46.36	50.00	50.00	50.00
Southern Section.....	33.50	50.00	50.00	50.00
Southwestern Section.....	32.00	50.00	50.00	50.00
Pacific Section.....	00.00	50.00	50.00	50.00
Rocky Mt. Section.....	00.00	50.00	50.00	50.00
<b>TOTAL.....</b>	<b>\$7,404.67</b>	<b>\$5,900.00</b>	<b>\$6,850.00</b>	<b>\$7,950.00</b>
<b>INCOME 1957.....</b>	<b>\$7,065.57</b>			

## Advance Payments for 1958

By Members.....	\$ 504.25
Libraries.....	495.85

## Advance Payments for 1959

By Members.....	146.25
Libraries.....	67.10

## Advance Payments for 1960

By Members.....	3.75
Libraries.....	23.80

**TOTAL ADVANCE PAYMENTS..... \$1,241.00**

*Membership 1957*

Former members pd. for 1957.....	881
New members pd. for 1957.....	125
Reactivated.....	2
Former members not pd. for 1957.....	141
Libraries & Inst. pd. for 1957.....	197
New Libraries pd. for 1957.....	20
Libraries not pd. for 1957.....	20
JBR Exchanges.....	30
<b>TOTAL.....</b>	
Members dropped in 1957.....	
Non-payment of dues.....	60
Retired.....	1
Own request.....	4
Libraries dropped in 1957	
Non-payment.....	

Submitted by EDWIN A. PENICK, JR., Treasurer



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